DOCUMENT RESUME

ED 135 911 UD 016 785

AUTHOR Kagiwada, George, Ed.
TITLE Proceedings of the National Asian American Studies Conference II; A Tool of Change or a Tool of Control?
INSTITUTION California Univ., Davis. Dept. of Applied Behavioral Sciences.
PUB DATE 6 Jul 73
CONTRACT RO-IX-1587-73
NOTE 135p.; Proceedings of the National Asian American Studies Conference (II, San Jose, California, July 6-8, 1973)

EDRS PRICE MF-$0.83 HC-$7.35 Plus Postage.
DESCRIPTORS *Asian Americans; Community Development; Community Influence; Community Involvement; Community Services; Elementary School Curriculum; Females; High School Curriculum; *Planning Meetings; *Problem Solving

ABSTRACT

The proceedings of the two-day National Asian Studies Conference II titled, "A Tool of Change or a Tool of Control?" represents some change in emphasis from the 1971, First National Asian American Studies Conference at UCLA. Conference II consisted of an Asian Women's Panel, a community session, a curriculum session, and several workshop presentations. The workshops represented the concerns of several groups such as student organizations and Asian American studies. Workshops addressed issues including the following: community organizing, government funding, course design and teaching methods, and the involvement of professionals in the community. Conference II was designed to generate responses to common problems while focusing on the community/ academic relationship. It was developed on a university consortium basis and this team effort provided conference program diversity. (Author/AM)

****
* Documents acquired by ERIC include many informal unpublished *
* materials not available from other sources. ERIC makes every effort *
* to obtain the best copy available. Nevertheless, items of marginal *
* reproducibility are often encountered and this affects the quality *
* of the microfiche and hardcopy reproductions ERIC makes available *
* via the ERIC Document Reproduction Service (EDRS). EDRS is not *
* responsible for the quality of the original document. Reproductions *
* supplied by EDRS are the best that can be made from the original. *
****

ED135911

U S DEPARTMENT OF HEALTH,
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

PROCEEDINGS
# of the
NATIONAL ASIAN AMERICAN STUDIES CONFERENCE II
A Tool of Change or A Tool of Control?

California State University at San Jose
6-8 July 1973

Edited by: George Kagiwada (Coordinator)
Joyce Sakai
Gus Lee

With assistance from: Ferris Yayesaki

UD 016785

Asian American Studies
Department of Applied Behavioral Sciences
University of California, Davis
Davis, California 95616

The following report is submitted in fulfillment of Contract #RO-IX-1587-73 between the Office of the Regional Director, Department of Health, Education, and Welfare, San Francisco, and Asian American Studies Division, Department of Applied Behavioral Sciences, University of California at Davis. With the submission of this report to HEW, the terms of the contract have been completed.

PLANNING COMMITTEE

California State University, Long Beach
Susumu Yokoyama

California State University, Los Angeles
Stan Yamashiro

California State University, San Francisco
George Woo

California State University, San Jose
*Roy Hirabayashi
Mas Sato
Steve Wong

University of California, Davis
*George Kagiwada
*Gus Lee
Jovina Navarro
Isao Fujimoto
Dean Lan
Livia Wang

University of California, Los Angeles
Ken Izumi
Lowell Chun-Hoon
Alan Moriyama

*Conference Coordinators

CONFERENCE SCHEDULE

Friday: 6 July 1973

Orientation Meeting 8:30 pm

Saturday: 7 July 1973

OPENING SESSION 9:00 am

Chairpersons:

George Kagiwada, Asian American Studies, UC Davis
Roy Hirabayashi, Asian American Studies, CSU San Jose
Gus Lee, Asian American Studies, UC Davis

Welcome Address: Mayor Norman Mineta, San Jose

Keynote Address: Penny Nakatsu, Asian Law Caucus, Oakland

Statement on Campus Affairs:

University of Hawaii: Nancy Young and Pete Thompson
UC Berkeley: Bill Tsuji and Marilyn Wong

ASIAN WOMEN SESSION 10:30 am

Chairperson: Jovina Navarro, Asian American Studies, UC Davis

Panel Speakers:

Pat Sumi, Asian American Studies, CSU San Francisco
Leslie Loo, Asian American Studies, UC Berkeley
Cynthia Maglaya, Asian American Studies, UC Berkeley

Asian Women Discussion Groups

COMMUNITY SESSION 2:00 pm

Chairperson: Isao Fujimoto, UC Davis

Panel Speakers:

James Hirabayashi, Dean, Ethnic Studies, CSU San Francisco
George Woo, Asian American Studies, CSU San Francisco
Royal Morales, Demonstration Project for Asian Americans, Los Angeles
Lemuel Ignacio, Pilipino Organizing Committee, San Francisco
Edison Uno, Community Coalition for Media Change, San Francisco

Community Workshops 4:00 pm

Research and Studies
Service and Action
Involvement of Professionals in the Community
Community Organizing
Reaching the Public

Community Workshops (repeat of the above) 7:30 pm

NATIONAL ASIAN AMERICAN STUDIES COORDINATING ORGANIZATION WORKSHOP 7:30 pm

Chairperson: Gus Lee, Asian American Studies, UC Davis

STUDENT ORGANIZATIONS WORKSHOP 7:30 pm

Joanne Fujiwara, UC Berkeley
Forrest Hong, UC San Diego
Victor Huey, Laney Community College
Roy Nakano, CSU Long Beach
Pam Tao, Laney Community College
Lulu Tsai, UC Davis
Jeff Tsuji, UC Berkeley
Livia Wang, UC Davis
Butch Wing, UC Berkeley
Steve Wong, UC Berkeley

Sunday: 8 July 1973

CURRICULUM SESSION 9:00 am

Panel Speakers:

Lowell Chun-Hoon, Asian American Studies Center, UC Los Angeles
Lucie Cheng Hirata, Asian American Studies Center, UC Los Angeles
Alan Moriyama, Asian American Studies Center, UC Los Angeles

Curriculum Workshops:

Course Design and Teaching Methods
Beginning New Programs
Secondary and Elementary Schools

FUNDING AND GOVERNMENT SERVICES WORKSHOP 1:30 pm

Chairpersons: Phil Chin and Gail Nishioka

CLOSING SESSION 3:30 pm

Chairperson: Isao Fujimoto, UC Davis

TABLE OF CONTENTS

Planning Committee iii

Conference Schedule iv

Table of Contents vi

I. Introduction 1

II. Keynote Address 3
by Penny Nakatsu

III. Asian Women's Panel 11

IV. Community Session 23
- A. Panel Presentations:
  - 1. Research and Studies 25
    by James A. Hirabayashi
  - 2. Service and Action 29
    by George Woo
  - 3. Involvement of Professional People 31
    by Royal Morales
  - 4. Organizing in the Asian American Community 36
    by Lemuel F. Ignacio
  - 5. Reaching the Public on Asian American Community Issues 47
    by Edison Uno
- B. Workshop Reports:
  - 1. Research and Studies I 49
  - 2. Research and Studies II 52
  - 3. Service and Action 55
  - 4. Involvement of Professional People 58
  - 5. Community Organizing 61
  - 6. Reaching the Public 63

V. National Asian American Studies Coordinating Organization Workshop 67

VI. Student Organizations Workshop 73

VII. Curriculum Session 81
- A. Panel Presentation:
  - Curriculum Development in Asian American Studies: A Working Paper . . . 83
    by Lowell Chun-Hoon, Lucie Hirata and Alan Moriyama
- B. Workshop Reports:
  - 1. Course Design and Teaching Methods 92
  - 2. Beginning New Programs 107
  - 3. Secondary and Elementary Schools 109

VIII. Funding and Government Services Workshop 111

IX. Summary 115
Something's Happening: Reflections on Asian American Studies Conference II
by Isao Fujimoto

X. Epilogue 121

Confessions of a Conference Planner
by Gus Lee

XI. Appendix 125

- A. National Asian American Studies Coordinating Organization. 127
  by George Kagiwada
- B. NAASCO--Instrument of Control/Instrument of Change 130
  by Gus Lee
- C. Notes on the Funding and Government Services Workshop. 131
  by Phil Chin
- D. The Grantsmanship Game 133
  by Phil Chin

INTRODUCTION

Any conference should reflect both the times and the people that created it. Asian American Studies Conference II was no exception; its emphasis represented a change from its progenitor of 1971, the First National Asian American Studies Conference at UCLA.

In 1971, Asian American Studies programs were just beginning to emerge on many campuses. Accordingly, the first national conference reflected a broad scope of concerns and emphasized the seeking and sharing of information and resources. In the past two years, more specific issues have come into focus and Asian American Studies Conference II differed from its predecessor in three ways:

1. A Problem Solving Orientation became a mental motif for the planners early in the process. We responded to the oft-presented query of "Why a conference at all?" with "We need collectively considered answers to big questions in Asian American Studies." What is our function, our purpose, our goals? The conference theme, "Tool of Control or Tool of Change?" was an attempt to reflect this concern within the broad perspectives of Asian American Studies. On the other hand, the planners felt that past gatherings had failed to generate meaningful results primarily because abstract discussions tended to be largely couched in rhetoric. It was therefore decided to focus on practical questions with the hopes that answers would also reflect positions on the broader, abstract issues. "How do we start new programs?" "How do we survive without compromising principles?" "What do we teach?" "How do we organize?" "How do academy and community relate?" "How do we fight sexism?"

   These were considered the pressing questions made urgent by the uncertain future of ethnic studies in general and Asian American Studies in particular, making a problem-solving approach not only natural, but necessary. Conference II strove to generate optional responses to common problems. As such, it was conceived to use a collective Asian body to solve shared difficulties.

2. Community - Academy Dynamics was identified as the center-stage issue. There have been no universal answers or even descriptions which would adequately speak to this relationship. While some comfort can be derived from knowing that we are not dominated by an immutable doctrine of community - academy relations, the absence of common understanding worsened by a growing need of the academy to apply itself to Asian problems, made this issue most critical. In this respect, it was seen to transcend theory and practice; it was seen as the most demanding of the differences borne by the National Asian American Studies Conference II.

3. Conference Planning was developed on a consortium basis brought on by clear necessity as no single campus program had the people power nor the finances to sponsor a national conference. This team effort proved to be a new experience in cooperative action, requiring a comprehensive division of labor and continuing coordination. This process provided the following general outcomes:

ADVANTAGES	DISADVANTAGES
Conference program diversity	Eclecticism with a lack of focus
Cooperative, unified labor	Lack of tight, central leadership Overlapping responsibilities
Open and continuous planning	Discontinuity in plans and labor Too much time spent in planning with inadequate time in preparation
Cost distribution	High cost in time and travel

Because of the varying number of planners and the depth and breadth of philosophic, operational, and procedural issues, conference planning consumed many months. Open planning and a welcoming of ideas triumphed over efficiency and rigidity of a sharply-defined Conference plan.

The Proceedings attempt to present, without undue distortion or comment, the major formal events of the two-day Conference period. We hope that these descriptions will provide significant insights into the present status of Asian American Studies, and stimulate constructive thought and action.

II

KEYNOTE ADDRESS

KEYNOTE ADDRESS

Penny Nakatsu

It has been said many times and in many ways that it is in the University that the soul of a people mirrors itself. And indeed, higher education has and continues to play a large and critical role in the development, crystallization and perpetuation of the values and norms of American majoritarian society. Historically, Third World peoples have been excluded from access to higher education. Historically, those Third World individuals who were able to attain entry to colleges and universities, have been compelled to repudiate their people and their culture in order to obtain a small and false measure of tolerance by the majoritarian society.

Within the last two decades this country has witnessed the unfolding of one logical and inevitable consequence of American society's generations of exclusion of Third World peoples--the rising of the oppressed against the oppressor, the reaffirmation of Third World communities' rightful claim to the fundamental necessities of human existence. We who are gathered here today constitute a part of our various Asian communities and their assertion of entitlement to access, participation and control of the educational process to reflect our roots in and of our peoples' experience. The theme of this conference--ASIAN AMERICAN STUDIES: TOOL OF CONTROL OR TOOL OF CHANGE?--illustrates the arrival of Asian American Studies at a most critical juncture. All gathered here are mutually joined in the hopes of fostering the continued growth and survival of Asian American Studies. I hope to contribute to this conference by pointing out some of the considerations which I feel are key to determining the validation of Asian American Studies in terms of the integrity of our history and destiny, as well as its legitimation in the eyes of the academic community, a significant but much narrower goal.

It may be useful to briefly recapitulate the short history of Asian American Studies in order to better arrive at an assessment of its present status and future possibilities.

The first Asian American Studies programs were initiated less than five years ago in the fall of 1969 at San Francisco State College (now known as California State University, San Francisco) and at the University of California, Berkeley. Both programs, and indeed the concept of Asian American Studies, were born only after two of the most prolonged and violent campus struggles in this nation's history. The university's assumption of the most minimal duties of parenthood was and continues to be reluctant and treacherous.

In the fall of 1968, I was a sophomore at San Francisco State College and had just recently become involved in the development of a campus chapter of the Asian American Political Alliance, one of the seminal organizations within the Asian American movement. Earlier that year the principal Third World student organizations had joined together in the Third World Liberation Front (TWLF), a coalition based on the operative and substantive principle of self-determination for each of its constituent organizations as representatives of their communities within the context of the academic setting. Chief among the concerns of TWLF were (1) the declaration by the college of an open admissions policy towards Third World students, and thus an implicit recognition of the exclusionary and biased effects of traditional admissions criteria, and (2) the implementation of a supportive campus sponsored Educational Opportunity Program which would address the financial and educational needs of Third World students upon their entry to the college. Additionally, the Black Students Union (BSU) had been planning and developing the then radical concept of a Black Studies program--a curriculum which would be by, of and for Black people and which would speak to Black concerns and culture.

In fall, 1967, of the total enrollment of students at San Francisco State, white students constituted 83.9%, while Black students constituted only 4.2%, Chicano and Latino students constituted less than 1%, Pilipino students less than 1%, and Asian students constituted 8.6%. In the following year the figures were little better: 75.9% white students, 5.3% Black students, 2.3% Chicano and Latino students, still less than 1% Pilipino students, .5% Native American students, and 7.9% Asian students. These statistics are clear indications of the exclusionary nature of not only the college's admissions standards but also of the use of tracking and testing systems in most school districts which worked so cruelly against the interests of Third World students.

By October of 1968, neither the Black Students Union or any of the other constituent organizations within the Third World Liberation Front (Latin American Student Organization [LASO], Intercollegiate Chinese for Social Action [ICSA], Pilipino American Collegiate Endeavor [PACE]) had been given a clear commitment by the college to implement a viable, ongoing special admissions program or to certify any Black Studies courses. Indeed the college's attitude towards Third World students was keenly reflected by the administration's firing of two Third World instructors, George Murray and Juan Martinez, who had been working with Third World students. By October of 1968, the BSU had received no indication that the college intended to honor its offer to initiate a Black Studies program. A history of sixteen months of negotiations with the administration had brought about no significant movement towards the creation of either a Special Admissions Program or any Third World Studies programs. Thus, on October 31, the BSU announced the opening of a general boycott of class and strike to continue until their five demands revolving around the issue of special admissions, the reinstatement of George Murray, and an autonomous Black Studies department were met. On November 6, the five other organizations within TWLF had actively moved to support the specific demands of the BSU and to enlarge the scope of the issues to apply to all Third World groups.

By mid-November, class enrollment had dropped to less than half, the Tactical Squad had been summoned at least twice to try to break the strike, and the college saw its second president within as many years resign. The trustees upon the resignation of President Smith moved quickly to appoint S. I. Hayakawa, an active member of the Faculty Renaissance, a small but tightly knit group of right wing professors. The usual procedural formalities were completely abrogated and Hayakawa took office over the protests of faculty and students alike. Hayakawa was no doubt too preoccupied with assuring that any remaining vestiges of free speech be quashed to pay much attention to the protests of his former colleagues.

By December 16, the American Federation of Teachers, the largest faculty organization, had voted to join and support the Third World strike and received clearance from the

Labor Council to assert their particular grievances against the college and the State College Board of Trustees.

The strike continued to gather momentum and support from both the academic community and leaders of the various San Francisco Third World communities. As it became increasingly more difficult to conduct "business as usual", the trustees through the medium of S. I. Hayakawa resorted to more repressive measures. By that time Third World students at U. C. Berkeley had succeeded in mobilizing a general boycott and strike. During the course of the San Francisco State strike alone, over six hundred people, including students, faculty and community members, had been arrested. At its height, less than 16% of classes still continued to function. There were a number of bloody confrontations with the San Francisco Tactical Squad and police from the neighboring counties of Marin and San Mateo and the city of Santa Rosa. There were a number of students who were severely injured and at least one student later died as a result of injuries sustained in a benevolent beating at the hands of San Francisco's "finest". Still another student was crippled for life.

These then were the highlights or lowlights, depending on one's frame of reference, of the five-month long TWLF strike. The initiation of a program of Third World studies at San Francisco State and at U. C. Berkeley were direct outcomes of confrontations. The San Francisco State and the U.C. Berkeley strikes were the crucibles within which the concept of Asian American Studies was forged.

Some of you are no doubt wondering--why the recapitulation of events of four years ago? For many, perhaps, the Third World strikes are historical phenomena which seem to have no substantial connection with the development or present status of Asian American Studies. Why?

Although our presence here today would seem to be evidence of the current viability of Asian American Studies, by and large, the same societal attitudes which impeded the formation of Asian American Studies continue to play a role in the prolongation of the tenuous status in which each and every Asian American Studies program stands, whether it be at San Francisco State or C. C. N. Y. A dominant motif of this conference is the question of survival--but I would submit that survival in the academic world alone as a goal with no foundation in principle is self-serving and self-defeating. One must first ask--survival on what terms and on whose conditions? Is mere survival of a program and academic legitimation the only question which we must need ask? What other considerations should bear on the question of survival?

If Asian American Studies is to become a substantial forum for social change and if Asian American Studies is dominantly conceived of as a change agent rather than as an emerging discipline, then the following factors should be part and parcel of the process of evaluating the current state of Asian American Studies and projected normative and practical goals.

1. Asian American Studies should be built around a theoretical core and methodology which stresses a thorough-going institutional analysis of American society, its relationship to each particular Asian American community and continuing illumination of the Asian American experience in and of itself. Domestically, the intertwined themes of racism against Asians and economic fluctuations have and continue to constitute a nexus for the

majoritarian society's treatment of Asians. Another critical determinant is the past and continuing political relationship of the United States to Asia and the particular mother countries from which each of our communities was spawned. Expansionism, imperialism, neo-colonialism and ideological tensions operating on a supra-national level continue to direct a large part of the destiny of Asians in America.

2. If Asian American Studies is to truly become an effective change agent, one must give serious thought to the development of realistic goals and programs by which Asian American Studies departments can contribute towards the facilitation of social change. Several alternate and complementary models follow:

a. Development of pre-professional curricula with the aim of introducing students who will be entering any service profession--that is, the areas of medicine, law, social welfare, education, and employment--to the concrete ways in which each of these social service delivery systems can be made more responsive to the needs of Asian American communities.

b. The investigation and creation of alternative social service institutions within our communities, the exploration of modes of professional practice directed towards the greater involvement of lay persons through the increasing utilization of para-professionals.

c. Asian American and other Third World Studies programs, in addition to developing programs leading to the baccalaureate degree, should also consider moving for the inclusion of a core of Third World Studies courses in pre-professional majors--e.g., education, social welfare.

3. If Asian American Studies is to truly serve our communities, it must work with the various communities on a bilateral basis to implement outreach programs and activities. These programs may, for instance, take the form of (a) adult education and extension courses, (b) the development of resource banks for community development and research, (c) initiation of limited, closely supervised cooperative internship programs within community organizations and social service agencies, and (d) bilingual and multicultural publication of studies and data relating to any of the foregoing. Again, it cannot be over-emphasized that the initiation and implementation of community directed programs be accomplished by and between the department and the community organization. To do otherwise would only perpetuate "missionary" attitudes and could be possibly more injurious than not having a so-called community program at all.

To summarize, the following three considerations should constitute the most important factors in assessing the effectiveness and future direction of Asian American Studies programs:

1. emphasis on an integrated approach to the analysis of the dominant institutions and forces which bear upon the destiny of Asian Americans,
2. development of curricula aimed at future social service personnel professions to "demystify" the role of professionals and to encourage the development of new models of community based social service delivery systems,
3. development of outreach programs with decision making jointly shared between the studies staff and the community organization or agency.

All this is not to suggest incompatibility with the goal of academic legitimation. However, establishment of a solid "academic track record" with the university at the expense of the foregoing is a precious price to pay and one we can individually and collectively eschew. For if Asian American Studies is not rooted within the life-experience of each of our communities and does not illuminate the forces which bear upon our communities' destiny and foster the development of significant social change, the attainment of institutional credibility would be an empty prize.

It may very well be discovered that legitimation within the academic community and legitimation within our communities' history, needs and experience may come to be seen as incompatible and mutually exclusive. If this should prove to be the case, then the continued integrity of the guiding principles behind Asian American Studies may be possible only without the confines and structures of the university. Not having the prescience to see beforehand the outcome of the tensions between Asian American Studies and its present academic guardian, the question remains open for exploration and resolution, a task which this group has undertaken to tackle during the course of this weekend.

III

ASIAN WOMEN'S PANEL

ASIAN WOMEN'S PANEL

The following are presentations made by Pat Sumi, Leslie Loo, and Cynthia Maglaya discussing respectively:

(I) Why Asian American women know from history that deep change in our society is necessary, and why Asian American Studies must include the Woman Question in an integral way;

(II) What Asian American Women's courses should include; and

(III) The role Asian American women can take in school and in the community, with examples from the Philippines.

What is presented here is the collective effort of many women working with Asian American women's courses in Northern California, who discussed the contents of the presentations and at several intervals, criticized and added to the emerging material. Although the specific task was to raise matters relating to Asian American Studies, the perspectives presented are not limited to curriculum concerns but, in fact, grow out of the deeper understanding that Asian American women are an integral part of the history of Asian American people as a whole. What appears below is not a final statement, but rather a reflection of the results that are possible when people realize together that the work of changing our society is the work of the whole people, including the women.

I

We Asian American women have just begun to consolidate our experiences in women's courses and to create unity within them at different campuses. What follows in this statement is not meant to cover every specific situation concerning Asian American women; it is an attempt to delineate the important lines in our developing direction and point of view.

An examination of our present situation leads us to the conclusion that Asian American women and Asian American people as a whole are completely bound to the history, the present situation, and the future of the United States. If Asian American Studies is to address itself to the question of change, then we believe that it must address itself to the nature of the society in which we live, and the fundamental nature of the changes that are necessary, not only for the liberation of Asian American women, but also the liberation of all the people of the United States. In short, we women believe that Asian American Studies must serve as a tool for the great social change necessary, and further, that the nature of that change requires that the question of women's emancipation be included in Asian American Studies.

Before World War II

How have we women concluded that Asian American Studies must be a tool for social change? We have reached this conclusion through an examination of the history of Asian American women. In the period before World War II, the U.S. was becoming a great imperialist power. The "opening" of Japan in 1852, the so-called "open door" policy imposed on China in 1889, and the supposed "saving" of the Philippines in 1898 served notice to the people of our ancestral nations that the U.S. intended to inject itself into every part of Asia. At that time, Asia was still in the throes of a decaying feudalistic system of aristocratic landlords, decadent emperors who claimed to be divine, starving peasants, and the most inhuman and brutal treatment of women imaginable. Women could be divorced by their husbands but could not divorce their husbands of their own will. Concubinage, prostitution, the killing of female babies, foot binding and other forms of degradation and dehumanization were the lot of our women ancestors, most of whom were poor peasants. Furthermore, Asian women were expected to accept these brutalities as a normal part of their lives. Even ruling class women were caricatures of real women, restricted only to having children, playing musical instruments, arranging flowers and waiting for their husbands to pay attention to them.

But the decay of feudalism and its attendant chaos and rebellion forced many Asians to seek a better life elsewhere. Our women ancestors came from a feudalistic society to America, already married to men they had never even seen. They came also as prostitutes, as exotica for the saloons and whorehouses of America. Our women ancestors came to America to find a better life, but found a new kind of humiliation--racism, a racism born as an integral part of an exploitative system, a system built on a land wet with the blood of native peoples, the tears of Black slaves, and soon to be further watered with the sweat of Asian men and women.

Asian women immigrants came to the U.S. to find a better life, only to find things here barely better than in Asia. Women workers in the U.S. at that time worked 16 hours a day for wages scarcely sufficient to sustain life. During this period, thousands of women workers died from accidents and overwork. Thousands more perished from disease or in childbirth. Our immigrant ancestors found themselves working in canneries and fields 16 hours a day and then working in the home for another four hours tending the house and raising children. But in spite of hardships, these women were filled with great strength, a strength that sometimes spilled over into militant strikes, pickets and demonstrations for better wages and a decent life. In Hawaii, Asian American women workers took part in bloody and arduous plantation strikes; in Stockton, California, women workers took part in a militant 12-day cannery strike which set a precedent for thousands more; in Los Angeles, an Asian American woman, a militant in the Congress of Industrial Organizations, organized thousands of women.

Oppression and exploitation, and resistance to that oppression and exploitation were the situations Asian American women confronted in America before World War II. Were these exceptional events of the time? No, they were only a few landmarks among many in an imperialist landscape that eventually spread to encompass the whole world before World War II.

At the Time of World War II

What was the situation of Asian American women during World War II? We found ourselves caught up in a changing world. The lands of our ancestors took two different roads of development. On the eve of World War II, China, the Philippines, Korea, and most of Asia groaned under imperialist domination led by two rival nations: the U.S. and Japan. This competition would lead two opposing blocks of imperialist powers to ignite a world-wide holocaust in World War II to decide who would lay claim to what territory.

During World War II, we Asian American women found that the racism of America had vicious governmental fangs, as we were incarcerated behind barbed wires watched over by armed guards. But in spite of such racism, Asian American women by the thousands went to work in defense industries and joined boycotts and demonstrations against Japanese militarism, making it clear that blood ties to Japan did not mean support for the Japanese rape of Nanking.

As a result of the war, many new Asian women came to this country as the brides of Asian and non-Asian GIs. Although the old feudal relations were rapidly being altered to become part of the neo-colonial empires of Japan and the U.S., the feudal caricatures of women still remained in the minds of U.S. GIs who sought the small, demure mama-san who would make him, if not the king of a country, then at least the emperor of his home, complete with a flower arrangement and a back rub. These Asian women left war-shattered homes in search of a better life, but found instead, racist rejection by even the families they had married into, and rejection by Asian American communities who believed that only prostitutes married GIs.

At the same time, however, the situation in the world was rapidly changing. During this period, both in imperial Japan and America, Asian and Asian American women spoke out against imperialism and fascism--even from jail cells. In colonized Asia, great anti-imperialist movements were gathering their forces in Indochina, Korea, and China. These forces would bear fruit at the end of World War II with national liberation and independence. Women in these countries were forging a wealth of knowledge and experience in the crucible of their struggles for women's emancipation from feudal remnants and imperialist exploitation, and the emancipation of the entire people from the same oppressive and exploitative relations.

Were these changing conditions for women something unique and separate for women only? No, we Asian and Asian American women were an integral part of a changing landscape no longer designed solely by a few exploiters, but increasingly controlled by the peoples of different nations.

Asian American Women Today

Today, the power of U.S domination in Asia is declining, and therefore, neo-colonial economies such as the Philippines and South Korea, dependent on U.S. aid and U.S. military arms, are also declining. And once again, Asian women are coming to this country to seek a better life. These sisters no longer come solely from feudalistic peasant families, but also from the urban slums or the ranks of professionals and artists. However, with the decline of the U.S. empire, the situation within the U.S. is also changing, and Asian women immigrants with college degrees find themselves sewing piece work in garment factories or emptying bed pans. And women with less education are lucky to be able to do even that.

In the meantime, however, women all over the world are joining forces with national liberation movements, convinced that the path to their emancipation lies together with the emancipation of their entire people and nation. Even as we speak today, the peoples, including the women, of Asia are courageously waging an historic struggle to move onward to societies based on national independence, freedom, and the creativity of the entire working people. In Indochina, women by the millions have taken up arms to defend their country, have become a major part of the work forces, and transformed themselves from an inferior mentality into capable revolutionaries with boundless love for their entire people. At this moment, also, in the Philippines, women have linked up their struggle for liberation with the struggle against U.S. imperialism and the fascist Marcos regime.

In the U.S., we Asian American women have learned much from our blood sisters in Asia and have begun to rise up against our common enemy: oppression and exploitation. In the work places, in the community, on the campuses, we Asian American women have begun to assume positions of leadership in the struggle for our people's liberation. Once again, at the present moment, we women in America and around the world find ourselves in the midst of the great social and political questions of our time. And furthermore, we find that women are in the forefront of the struggle to resolve these questions.

What We Learn From This History

This history told briefly, is actually a long and complex one. We have, as Asian American women, journeyed from feudalistic peasant backgrounds to being modern industrialized electronics assembly workers. The Asian woman whose marriage was arranged for the convenience of her father's family wealth, can now in America, marry someone she loves. The woman who before has had to give up an education in favor of her brothers now has at least the possibility of gaining an education. But we feel that although there have been some changes in the conditions of Asian American women, the questions of racism and exploitation still bar the way to our real emancipation. We find that because of exploitation, our education makes us some of the most over-qualified clerks at the Bank of America with incomes hardly enough to support our families. We find that as long as racism exists, we are some of the most sought after pieces of sexual exotica. In short, our historical experiences and our current situations as Asian American women in this country lead us unfailingly to the conclusion that male supremacy, exploitation, and racism are all parts of the complex society called the United States. Our destiny as women has never been separate from that of our people. We learned that if we wish to deal with any one aspect of our condition in this country, we must deal with the totality, with the society as a whole and its fundamental nature.

It is within this historical context that we must understand the full meaning of Asian American Studies--a Studies that was itself forged in the midst of the longest student strike in the history of this country, a Studies which by the very nature of its birth was conceived of as a tool for the great social changes needed for our times. The historical saga of Asia and America, of Asian Americans, and in particular, of Asian American women, positively demands that Asian American Studies become a tool for change and take this understanding of history, not merely to include it into course content but to use it in becoming one of the moving forces in the making of our future history. We Asian American women believe Asian American Studies should be a tool to build a new society free from racism and exploitation, to end the rule of agribusiness and railroad barons, to tear down the barbed wire, and to end the oppression and humiliation of women.

We women who are half of society and who hold up half of heaven, we Asian American women who have played an integral part in the making of Asian American history and American history will, along with all of Asian American Studies, be a powerful force dedicated to changing the conditions of our society to a new society where racism, exploitation, and male supremacy become things of the past, things to be studied as historical objects rather than confronted as living enemies.

II

You have heard why the topic of Asian American women should be included as an integral part in Asian American Studies curriculum. I'd like to talk about what these courses could and should include. In general, the question is, "What should women and men be getting out of these courses?" We have regular communication between the several Asian American Women's courses that exist now in Northern California and we meet in order to share resources and to seek a unified direction. At present, the several courses include many common topics.

One is the history of Chinese, Japanese, Korean, and Pilipino women. Questions such as the following are posed: What were the conditions that existed such that our predecessors decided to come to America? What were the conditions that women faced once they arrived? Has this changed or remained the same? And why? How has this past influenced the roles that Asian American women take today?

A second common topic deals with the communities from which we emerge. Most courses attempt to relate in some way to on-going work. We recognize the importance of relating reflection to action and also find inspiration from women of all ages.

Most classes, thirdly, deal with identity in some way. At Berkeley, it has been called "relationships between Asian men and women." We discover that we have in the past taken on stereotypes of each other such that, for instance, we equate hair on the chest with so-called manliness, and long slim legs with so-called feminine beauty. We look into our personal pasts and see that our parents have made sacrifices so that we could go to college and "have lives better than theirs." We talk about how their sacrifice mandates that we take seriously the responsibility to change our society in a deep way. We look into our personal present and find that there are man-woman problems to deal with. We then talk about how, because we must be a team (Asian men and Asian women) it is important to deal with questions of equality among us, so that we can do our work better.

Most classes, fourthly, bring in a discussion of women in Third World countries, finding direction from the role chosen by, for instance, Chinese, Korean, and Vietnamese women in the struggle for change in their countries.

There is more, but suffice it to say that out of such research, discussion and involvement, it is generally hoped that Asian American women will be encouraged to take up the responsibility for changing the conditions which oppress them (and all the rest of us as well).

There is one more major perspective which our courses must provide; and that is that as Asian American women, as Third World women in the U.S., our liberation may take a qualitatively different form from that taken in the middle-class women's movement in the U.S. today. The easiest way to tackle that point may be for me to share with you some of the specific differences I have seen, having come from some work with a predominately white, middle-class, feminist group into more Third World and working class groups.

1. One difference might be called the "percentage change necessary." For example, there was a woman medical student who protested and rightly so, about how difficult it was as a woman to get into medical school and how rough it is for women to survive there. Contrast this to the example of a Third World sister in med school whose major concern is the poor medical service and the inadequate treatment given to patients in clinics and hospitals. The question on her mind is, "How can I convey to my medical staff supervisors that the patients are complaining to me about inadequate care?"

The contemporary women's movement seems to be pushing for women to become 50% of all federal committees. Because we see that the Woman Question is an integral part of the struggle of the whole people against exploitation and racism, we see that greater change than that is necessary.

2. Another difference centers on families and children. A group of women college students were on their way to hear a feminist speaker. They cringed when I happened to bring up the subject of the Lamaze method of natural childbirth. It was as if they saw having children and families as the root cause of women's oppression. Not only do Third World women seem to enjoy their children, we have children because we believe in the future. There is no need on this occasion to go into how difficult it is in the U.S. to be mother, worker and citizen, but we are confident that we can change things. We see that our oppression arises not from men, nor from families, nor babies, but out of deeper root causes--out of our society and out of the type of competitive and irrational economic system that we have.

3. Another difference is that Third World groups tend to have an international analysis. By looking to the positive changes that are occurring in Africa, Latin America, and Asia, we can compare our society and see what is lacking and what needs changing.

4. Another difference is around the abortion and birth control issue. The feminist slogan is "control of our bodies." It is important that women have access to these things, and we therefore, uphold the right to birth control. But because we know that, for instance in Brazil, U.S. financial aid is given on the stipulation that there be Brazilian population control, we cannot place the abortion issue at the center of our struggle. Because Third World countries see enforced birth control as genocide, we cannot see it as a priority issue.

5. Another difference is around the gay issue. We cannot put "sexual freedoms" at the center of our struggle.

6. A final difference between a more Third World and working class approach and the approach taken by the contemporary women's movement is the way in which sacrifice is defined. Because women have historically been called upon by their societies to sacrifice for family and children, many women react by vowing never to sacrifice again. Of course, it is not in society's best interest for a woman to give herself over to family and children at the expense of her own participation and development, but sometimes, the vow never to sacrifice again leads to a sort of careerism and individualism, a "me first, now" attitude which can limit the work of the whole people toward a common goal.

In this regard, we are greatly inspired by the Vietnamese woman today who sees that the kind of feudalistic sacrifice which used to be connected with serving father, husband, and male children should be curtailed, that the sacrifice should be lifted and expanded into sacrifice for her society and for her people.

The enumeration of some of these differences is not to say that we are right and that the more middle class women's movement is wrong. After all, neither movement is necessarily monolithic in form and content. And we know that in the long run, change will be brought to our society when we work together in a principled way collectively. The women's movement can, if problem areas are dealt with in a good way, be a moving force in that total force for deep social change.

However, at the present time, we feel that our Asian American women's courses and the larger nature of our fight together as men and women, must go in a qualitatively different direction from the current middle class women's movement--toward the deep change necessary in a society which is built upon private property, exploitation of women and men, monopoly capitalism and imperialism.

An insurance company has an interesting Biblical slogan: "He who soweth bountifully shall reap bountifully." If that means that with our type of economic system, those who work the hardest get the most in return, then we know that this is a ruling class myth. For women, the injustice is especially poignant. That is why, as Asian American women, we know that we must work hard for great change in our society. Asian American Studies, if it deals with the Woman Question in an integral way could really be a tool of change.

III

My talk today will focus on the vital role of women in the National Democratic Struggle in the Philippines, with the hope that we can gain some concrete lessons from their revolutionary experiences and a clearer understanding as to what we can do in the context of our present conditions in the U.S.

The Woman Question in the Philippines can be meaningful only if taken and seen in the perspective of the semi-feudal and semi-colonial character of the society. The peasants make up 75% of the country's total population, the workers 15%, the middle class from 6-8%, and the remaining small percentage is the ruling class. Pilipina women comprise about one-half of the total population and they cut through the various classes of the society.

The Pilipino people have a long history of colonialism, the feudal rule of Spain which lasted for 333 years, followed by the domination of the U.S. since the Spanish-American War in 1898. As a result of colonization, the country was converted into a vast factory for cheap labor and raw materials that served to increase the profits of foreign investors and businessmen, who were aided by their local allies of the ruling class. The Pilipina women are also victims of this degradation of their country. Being faced with these conditions, they have been ingrained with feudal values that dictate them to accept insignificant positions in the society and in the major affairs of the country. Due to this "subordinate status" they are made specimens of pleasure or gadgets for reproduction. I do not mean to undermine the responsibilities of women in the home or towards their children, but to stress the fact that these tasks must always be seen as an integral part of their being indispensable in initiating basic changes in the society.

Furthermore, the kind of education we were exposed to in schools and in other institutions in the country, instilled in us a strong colonial mentality patterned after the West.

We were forced to adopt practices and ways of living like that of our colonizers. We were made to read American books, from Uncle Tom's Cabin to Vogue magazine and bombarded by American products, from Ford cars, Revlon cosmetics, and Coca-Cola to Colgate toothpaste, Johnson powder, etc. All this, of course, was to "civilize" us. Such cultural degradation has contributed to various misconceptions as to what a liberated Pilipina is supposed to be, such as: One who should believe in free love and is an adherent of the Sex Revolution in the West; one who is successful in overpowering men; and one who is free from bearing and rearing children.

With the growing political awareness and consciousness of the people substantiated by the continuous growth of the National Democratic Struggle in the country (which has its historical roots in the Spanish Regime), these misconceptions are beginning to be smashed. Today Pilipina women are becoming more aware and conscious of their genuine role in society. They are now waging a strong resistance to the oppressive system that divides them from men. This is clearly shown in the new evolving concept of what a Real and True Liberated Pilipina should be and that is: One who has freed herself from the feudal sense of values that dictates that she assume the role of being merely an object of the so-called chivalrous attentions of men; one who fights against the decadent practices of the society that misrepresents women as mere pleasurable objects; above all, a True, Liberated Woman is one who significantly participates in the struggle of the people for national democracy, either as a student activist resolute in her task of educating and politicizing the masses, or as a worker who not only partakes in the struggle for immediate economic needs but for basic changes in the society, or as a peasant who fights against the oppression in the countryside.

At this point I would like to give some concrete contributions made by Pilipina women in the struggle. In the last 10-15 years, the role of Pilipina women has taken on a new character. Women who before have encountered discrimination in applying for jobs (as dictated by economic needs) because they are women, or because they are married, or that there is no available "light work" for them, are now actively participating in initiating strikes, organizing labor unions and caucuses in various work places, and educating other women about their vital role in initiating basic changes affecting the majority of the people. Women peasants in the countryside help form and join militia units as guerilla fighters. They form day-care centers, nurseries, and schools for children of women activists for the purpose of lessening their domestic load to be able to perform their political work well. They assist in educating other women in various provinces in the country by exposing the deceptive nature of American-financed agencies like US AID, which peddles population control and family planning as solutions to the country's problems, obscuring the fact that it is the US control of the economy that is mainly responsible for these ills. In the cultural field, women help develop the new culture of the people through songs, dramas, and theaters that express the genuine aspirations of the majority of the people. We also find students and intellectuals doing their own share in the struggle. They launch projects and activities that focus on serving the people. One example is the Learning From the Masses Drive, initiated by students, youth and intellectuals from various campuses and communities in the city, who form various brigades in different provinces all over the country to help and assist the peasants in their work in the fields, in the house (by doing household chores and taking care of the children) and most important of all, they help form groups where these students and intellectuals assist in educating the people about basic issues, problems and ills of the country. Furthermore, together with the workers, peasants and other progressive elements, they help initiate strikes, boycotts, and pickets. Together with the professional sector, they form health brigades and schools for children who are out of schools, in the cities and in the provinces. Women in the cities form revolutionary women organizations like the Progressive Movement of New Women and the Patriotic Youth Women's Bureau which see that their central task is to forge and unite the progressive sectors of the country to fight together for the national liberation of the people and with this, the vital and indispensable role of women in the struggle.

It is at this point that we should pose the question--What lessons can we learn from the revolutionary experiences of Pilipina women in the struggle? First, we can recognize that the struggle in America is part and parcel of the struggle for the liberation of the whole world; that the liberation of women means the liberation of the world against the exploitative system that stems from US economic control; and thirdly, that our enemy is the system and not men.

In this country, we find our youth, students, intellectuals and community workers being poisoned by the bourgeois culture that is selfish, insensitive, centered on profit-making; that the system trains and grooms them for the service and the interest of the small class that controls and rules this country, who dangle their "capital" to pacify the people and make them submissive to their whims. Educational programs, community service and job training programs specifically for the minorities in this country are made available for a "limited time", for the minorities to "taste" such opportunities, but in reality this is done to obstruct their resistance, so that the ruling class can continue to impose their control.

At this point, I want to stress that all of us who are working and who are involved in programs for change should see and realize that the experiences of the Pilipina women are some of the means by which we can initiate basic changes in the various sectors of this society. The students, youth, and community workers should see that one of our tasks at this time is to raise and support local issues and struggles, in the campus among students and in the community; and most of all, we should raise the issues that confront workers and other segments of the country in order to effect the necessary changes.

To sum up, I would like to reiterate my earlier statement that we should recognize that our enemy is the SYSTEM and not the MEN, that women should unite with other progressive sectors of the country and we should all begin to launch educational activities in schools, communities, etc. to make us all aware of our vital role in bringing about basic changes in this country. That women are indispensable in the fight against the exploitative system in unity and cooperation with men. We must assert our equality and dignity for the success of these goals, whether we are students, professionals, youth, community leaders. We must all be conscious activists in changing this society into a new society for the satisfaction and contentment of the majority; and not allow the system to use the institutions as a tool for control but for all of us, men and women, to use these institutions as tools for change.

LIBERATION

IV

COMMUNITY SESSION

RESEARCH AND STUDIES

James A. Hirabayashi

The rationale for isolating Asian American Studies and research as specific issues rests upon the fact that America is essentially a pluralistic society. No one would question the fact that Asian American communities exist with various life styles including that which is characterized as "middle class America". This fact, coupled with the existence of racism in its many forms, gives rise to several specific educational needs among those of us who grow up, live in and relate to these communities. These needs fall into two major categories: (1) those which pertain to the understanding of ourselves as members of that ethnic community, and (2) those which pertain to the relationship between that ethnicity and the total society. These factors have important implications for the educational institutions in our society, for it has been one of the functions of these institutions to facilitate the discovery and internalization of whatever model for individuals in our society. This is precisely why we must challenge traditional education (including research) which has generally been based on a normative philosophy with an assumption of assimilation to a single uniform society.

Traditional Approach

Conventional education and research rests upon certain assumptions which have resulted in a total disregard of our particular needs to understand ourselves. They have not contributed a body of data for the explicit purpose of our education as individuals or as members of our communities. Why is this so? The answer comes from asking: What motivates a conventional researcher to do research? One of the primary motives is the validation of his activities in the eyes of his peers. Consider those activities. The basic conceptual framework which he uses, the theories which are based on the framework, the hypotheses he derives from those theories, the methodology which he uses to generate the data to test the hypotheses--all are based upon certain specialized assumptions underlying that particular discipline. The results of any research are then evaluated in terms of what contribution it makes to the further clarification and development of the conceptual framework and the associated body of data of that discipline. It would seem to me, then, that central to the motivations of any given researcher is that he contributes to the goals of that discipline and indeed, the structure of the conventional research community demands this kind of accountability. If this is so, then we who are "researched" necessarily remain "objects" to be used as sources of "data", their data based on their conceptualizations, for academicians to further the development of their own disciplines.

It is true that some of these academicians may empathize with "the people" and in addition to the primary motivation discussed above, may be motivated to "help" the people as in the case of some applied behavioral scientists. However, it still remains that the conceptualization of the problem and the articulation of the solution remain inextricably bound to the particular conceptual framework of the behavioral scientist and is not based on the conceptualization of the members of the community. Basically what I am saying here is that any definition of "help" rests on value judgements of what is ultimately good. Therefore, any value judgement of what is good for the community must rise from the people's own understanding of themselves and their lives.

The fact that the people of the community remain "objects" becomes clearer when we examine how the "data" about the people are used. Since the results of the research are presented in terms of conventional social science disciplines, as browsing in any university library will readily show, these data are primarily available to the very academicians who give it validation. Further, when examining the funding of applied social science research and any implementation of these in action programs, we must question the values and motivations of those supplying the funds. Suffice it to say here that those values, inasmuch as they are based on "outside" perspectives, cannot be the same as those of the community members even if the welfare of the community is claimed as a motive. At best, it becomes arbitary, imposed and paternalistic.

Rationale for an Asian American Approach

In the redefinition of Asian American Studies and research, we must look at the issues in terms of both content and process, for not only must we challenge the relevancy of the basic conceptualizations made of us by traditional academia, but also the very processes of discovery and education. The academic elite is considered to be the repository of "information," and as Freire characterizes this "banking concept of education," the data becomes deposited in the students.[1] But in true education, it is necessary for individuals to become actively involved in the process of their own education.

We learn and come to understand ourselves and our world views, i.e., the way we see ourselves in relation to all else, only when we undertake this process of understanding as active participants. To the extent that we relinquish being active participants in this task do we become alienated from ourselves, for what we are talking about is not the objective world as such, but our perceptions of it. Our forms of thought, concepts and complex of ideas are not isolated, static entities "out there" in the objective world. Our feelings, aspirations, and motivations are results of an ongoing process, historically derived to be sure, but uniquely combined at any given time. Any investigation of this process cannot contribute to the development of our self awareness if it is based on other than themes and concepts meaningful to us. To the extent that we accept definitions of ourselves based on the conception of others, to the extent that we try to find meanings from these definitions based on other than our understanding of them or our own primary experiences, do we become alienated. Moreover, if we accept norms imposed on us and if we use those norms to pattern our behavior regardless of our life experiences, we will estrange ourselves from those very experiences, and this process leads ultimately to our dehumanization. Thus, when our cultural context is penetrated and these descriptions are imposed on us (as in negative stereotyping), this imposition inhibits our self awareness by curbing it. Self understanding based on an active participation in the process itself is absolutely essential.

A Community Research Model

To correct the existing situation in Asian American communities in regards to studies and research, we must seek to reconceptualize what have heretofore been unilateral relationships between conventional researchers and the people. We must establish a research community where the researcher and members of the community together are active participants in the process of discovery. Here we may gain insight from an examination of Georges Allo's research orientation on the subject of values:[2]

- --all formulations used in studying values need to be made in the language and symbols of those being studied;
- --value studies must focus on integrated patterns of total value orientation in a human community;
- --total integrated patterns of value cannot be obtained if people are treated as objects of observation or interrogation. They must take part in the process of studying their own values as subjects or active judges of the study undertaken;
- --images and conscious profiles of themselves held by individuals and groups express their values more adequately than descriptions, measurements, correlations, or classifications dealing with their economic activity, political life, kinship structure, or intrasocietal roles;
- --while under study, members of developing societies should be allowed to appraise the value changes they are undergoing or which can be anticipated;
- --empirical research procedures used by cross-cultural social science disciplines must be allied to modes of reflection which are at once philosophical and phenomenological. This reflection should be conducted jointly by researchers and members of a culture if the distortion produced by fragmentation of value patterns is to be reduced.

Although Allo's formulations are derived from long termed reflection on social change in communities in Africa, the Middle East and Latin America, he offers many important considerations for our task of reconceptualizing ourselves and our ethnicity. We must be a part of this process. This means that we must start from our basic experiences and our perceptions of them. It means that we need to be very careful in the process of abstraction, that this process does not sever links with basic experiences. We must continually clarify and re-examine the assumptions underlying our conceptual framework and understand that this endeavor is a continual process.

In this reformulation, social action programs are not to be viewed as separate issues. The conceptualization of them, the establishment of priorities between them, the analysis of them, must be integrally interwoven.

Conclusions

If we now consider some of the queries raised by the planners of this conference, we can suggest some answers. From the perspective presented above, most of the studies done on Asian Americans have the conventional social science bias to one extent or another, whether researched by Asian Americans or non-Asian Americans. It is of some value for us to know how others perceive and define us but it is tangential to our central concerns of how we perceive ourselves. Therefore, any studies, research or action programs dealing with Asian Americans must begin with the members of the community. In view of the structure of traditional academia and in view of the way in which traditional academia functions, it would be almost impossible for the traditional academic disciplines to develop a relevant conceptual framework for Asian Americans, to collect an associated set of data, or to restructure the relationship between studies, research, action programs and the community. Thus the basic educational priority for us is to have the freedom to develop such procedures whereby all of these interrelated educational concerns may be articulated for the purpose of maximizing self understanding among Asian Americans. In this process, it is mandatory that Asian Americans insist upon self determination. This is not a Machiavellian interest in power but rather the result of a logical analysis of the relationship between the people of the community, their life experiences, and self understanding.

If studies, research and action programs begin with members of the community, ethics naturally arise from this base. Ethical judgements should be made on anyone involved in Asian American research, studies and action programs as to whether their activities contribute to the self awareness of Asian Americans as individuals, members of their communities and as members of the total society.

Notes

1. Freire, Paulo, Pedagogy of the Oppressed, New York: The Seabury Press, 1973.
2. Georges Allo's premises are quoted in Denis Goulet, "An Ethical Model for the Study of Values," Harvard Educational Review, 41:2, May 1971.

SERVICE AND ACTION

George Woo

[A ten-minute speech for the National Asian American Studies Conference II. Nothing original in this speech. Use it anyway that you like, but be responsible.]

Community service and action should be implemented for the sole reason of community enhancement; all other reasons are secondary. The only real question that should be considered from the perspective of Asian American Studies relates to resources--just what the hell can the Studies provide?

Since each school has a different community environment, I can only explore the resources and some of the problems in general. I hope others can cite specific incidents, whether good or bad, to enable all of us to learn, to gain new insights. One of the obvious things Studies can provide for the community is manpower--the students and the teachers. This manpower can be an instrument of change if we can use it wisely--this can only be determined by the local community. However, there are some inherent problems:

(1) Short term commitments. When the semester ends, the students are gone. Sometimes, picking up their mess causes more problems than it is worth.

(2) Intellectual snobbishness from intellectuals tend to shift the primary reason (community enhacement) to all sorts of other reasons for their justification in "community" action.

(3) Unwillingness to work on the nitty gritty level. We all want to be instant leaders.

All these shortcomings can be handled if community control is implemented. At San Francisco State, we have our share of problems in dealing with these. We don't encourage participation in community action by students if they see themselves only as students. Being a student doesn't take away one's right to be part of the community. We don't think anyone, however, should participate in community action unless they are part of the community. Asian American Studies serves as part of a screening process to make sure this happens. This method has worked well with us because San Francisco State is essentially a commuters' school. Students are from the community. They use the school only to "study," then return to the community to live. I don't think this method would work in other institutions such as the University of California because students and the community are not linked together that closely.

Another area Asian American Studies can provide for the community in service and action is social research. There is another workshop dealing with it, so I am not going into that area except to remind people that no resolution of problems can be formed unless we do research. However, the research should be from the community perspective, not the traditional professional perspective.

I am leaving the problem of community acceptance of service and action open so other people can enlighten us with their experiences.

Asian American communities are not a single entity. They are different in geographic locales as well as ethnicities. Therefore, community services and action are indigenous to the local community environment. In order to be effective, one must be part of that particular community. Studies, analyses, and solutions formed should come from a community perspective. If we apply this approach to Asian American Studies, then the questions would be--Can Asian American Studies be part of the community it professes to serve? Can Asian American Studies adopt the community perspective in service and action to that community?

How can Asian American Studies become part of the community? The question of control becomes the central issue. It is a well-known fact that the present school system doesn't relate to the Asian American communities. If the school (system) is in control, then Studies is not a tool of change. In the operation of Asian American Studies, it is not enough to just have a community advisory board. It is imperative that the community be involved in the decision-making process. It is imperative that people, whether they are teachers, students, parents, etc., who involve themselves in Asian American Studies be involved and be part of the community the Studies is supposed to serve. Isn't community control the prime reason we had a strike? Isn't community control the reason we want Asian American Studies?

In conclusion, I am advocating community control of anything having to do with the community. Community enhancement is the criteria with which to judge our action and service. We should work towards community control of Asian American Studies and eventually, community control of the school, so that the educational process can be a tool of change rather than as it is today--a tool of control to keep the status quo.

INVOLVEMENT OF PROFESSIONAL PEOPLE

Royal Morales

In keeping with the theme of this Conference, I wish to make a plea and charge that we initially devote a great deal of time getting to know each other and understanding where we're at. This will accompany our constructive argument and discussion of the issues.

At a gathering like this conference, I am reminded of one held in July of 1968 at UCLA, called "ACT-1 - Asians Coming Together." I remember vividly that as a result of the Conference, projects for Asians were developed and it marked the beginning of my personal involvement in the Asian movement. Since that time, many gatherings have come and gone, and many issues, concerns, and solutions have been raised. Some have disappeared, others have flourished and are continuing. People were also involved - some faded, some are still committed. I hope that in the future, I can look back to this Conference with a similar or even greater sense of satisfaction.

Rather than focusing on restating Asian American problems, - because I think by now we should be familiar with them - let us concentrate on evaluating how effective and useful, how provocative and action-oriented, Asian American Studies has been thus far.* It is my understanding as I have read, listened, and talked with people involved in Asian American Studies, that since 1969 over 70 courses or programs have been implemented in different California colleges and universities.

I also believe that there are substantial materials to legitimize the need to incorporate and continue theoretical and practical studies in schools. Furthermore, the Los Angeles Times, on September 20, 1971, published an article by Noel Greenwood, indicating that ethnic studies is to be required in all California junior colleges by 1975. This decision by the Board of Governors of the California Community Colleges and the experience we have gained over the last few years should guarantee involvement of Asian American Studies in this program and forcefully move us on to this new challenge.

It behooves us, students and "professionals" alike therefore, to promote Asian American Studies within any program affecting Asian people so that we can gain our fair share of American society.

I share the viewpoint with the other panelists that to develop Asian American Studies as a tool for change rather than control is one of our primary aims. The changes envisioned include, but are not restricted to those a) within ourselves; b) in the policies of institutions and agencies; c) in relationships between faculty and students, as well as between students, community people, and professionals. And finally, we need changes to insure accurate curriculum content and creativity in instructional methods. Change further implies that we shift from the outmoded traditional, elitist attitude of institutional system "know-how" and one-sided professional control and exploitation.

---

* There is an addendum to this paper which lists agencies and the types of problems with which they deal.

How we can do this or at least work in this direction should be our major focus for discussion. It is obvious that we have to develop what I will refer to as stable linkages with other study centers and interested people for proper coordination and sharing of relevant and interrelated ideas, activities, proposals, curriculum and strategy implementation. This can be done with greater force and aggressiveness, initially through local groups, then regionally, and finally, nationally. I say this because various non-Asian local groups have already started doing their thing. Obviously, a national effort over a period of time must consider short term and long term goals because of the geographical distribution and diversity of the Asian people. I see the role of the "professional" in the search and use of funds, and in the development of general theoretical "concepts" and methods of implementation through proposals or projects. These can be shared and used by many of us if possibilities for adjustment and flexible changes are built in so as to accommodate specific contents for a particular school, locality, or ethnic group. Why waste time developing something totally different when we can build on a foundation that is already there?

An assertive connecting linkage, whether with community programs or schools, to team up lawyers, public health workers, historians, social workers, etc., should be characterized by:

1. A focus on Asian American Studies: We have much to learn about concepts of the family, changing values of individuals and groups, positive and negative "Asian indicators" (i.e., those who write about Asians), curriculum which incorporates an understanding of ethnic identity and awareness in a specific format, contents that would counter-act myths and stereotypes, help resolve identity crises, and identify positive roles.
2. An increase in manpower resources: We need to develop our teachers, instructors, lecturers, consultants, etc., to be hired through Affirmative Action programs. This point brings to mind a Los Angeles Times article of June 25, 1973, entitled "Bias Against Orientals at UC Berkeley Alleged." In part, it stated, "Statistics show Asian Americans are discriminated against at the schools' Berkeley campus, according to a Sociology professor (sic) at the University of California." Dr. Paul Takagi was quoted, "There is a peculiar phenomenon: the Asian American is viewed as competent, but not qualified." The hearing was on Asian American problems conducted by the California State Advisory Committee to the United States Commission on Civil Rights. The results of the hearing is a document worth studying.

   On the issue of increasing Asian American manpower, I would like to pose some questions. What is our definition of "Asian American"? As an in-house question --Is the term used inclusively or exclusively; that is, do we also discriminate against one another? When we are advocates for Asians, whether in curriculum content or in manpower, are we concerned about "all Asians" or just one or two groups, or are we merely concerned about "ourselves", because we think we represent Asians? If and when we involve consultants or resource people for ethnic input to deal with specific subjects, who do we bring in--people from the "system" or the "non-system?" Are we concerned with only Asia Asians, Asian Americans or both?
3. An increase in Asian input and representation in areas of "decision making;" i.e., advocates on task forces, committees, advisory groups, recruitment boards. This is an area that cannot be ignored. The mechanics of how to attain the "linking" as well as participation in "linked" decision making itself becomes a matter of responsibility to be shared by students, staff, administrators and community people deeply involved in that particular program. The ideological differences (if they exist) need to be interpreted, clarified, worked out and understood and not allowed to become diffused if progress is to be made. Each department, each school, in fact all of us, need to develop channels for strategic coalition. Inasmuch as there is

a strong direction towards "interdisciplinary" activities among different professional fields and in schools, plans should now be developed in this direction. It is time that the Asian American Studies people work with sociologists, and coordinate and talk with social workers. Furthermore, Asian historians need to learn to work with urban developers, psychologists with the nurses, the academicians with the practitioners, etc.

It might very well be that in your school or area, there is an Asian American proposal or program which was funded recently and about to be implemented. The questions I have are--What is the credibility of the program? Whom is it for and why? Who is running it and who is accountable to whom? We are doing our communities a disservice unless all the answers to these questions can reflect a collective involvement in the decision-making process.

4. Active involvement with needed programs, within the schools, the Asian communities or in the general public. We know that we need responsive and sensitive staff workers. We also know that Asian related concepts have to be translated into productive programs, such as multi- or bilingual and multi- or bi-cultural in-service training courses. In the area of professional practicing, consulting and teaching, this means manpower development. In program management and service implementation, the experiences would contribute toward affirmative action by creating better working situations. In the Los Angeles area, I can think of currently active projects and programs partially resulting from "professional" involvement, with equal participation of "lay" people, students and the like. I am aware of the development and the implementation of local recruitment strategies, advisory boards, tutorial projects, the Oriental Service Center, Asian American Education Commission, Demonstration Project for Asian Americans, Asian Studies at Long Beach State, Los Angeles State, UCLA and USC, Asian American Social Workers, Asian Affirmative Action groups, etc.

The nature of involvement on the part of "professionals" in the Asian community, whether they be paid or serve voluntarily, requires clarification. In general terms, the involvement process implies a conditional must. It is conditional because it rests on each person's interaction priorities and it is a must since the nature of the involvement is Makibaka, to "struggle".

For a paid professional, the condition for involvement takes the form of commitment beyond an eight-hour day in matters of planning, preparing and implementing program activities. It may also include the degree to which the person is willing to reach out beyond the confines of his desk or office. On the other hand, conditions which restrain involvement may include personal commitment to oneself or family. These take the form of pressures not to spread oneself out too thin or else a person can run out of time and finally "burn out" and disappear.

If the person is a volunteer, the condition takes on a different light. The condition assumes that the commitment lies on the availability of time. Voluntary involvement has definite restrictions. When things get rough, one can always say, "Sorry, but I have other commitments." Under such conditions, one is caught with the frustration of people "copping out" from the needed and important "little" routine jobs which keep the program moving successfully. Whether involving paid workers or volunteers, these sets of conditions need to be understood and accepted in the beginning by the people in that particular project.

Finally, one's eagerness to be involved has to relate to the condition of working together with other people or groups and with the specific community or project. The "mistrust" between people, whether "professionals" or community people, has to be understood and ironed out. Whether paid or voluntary, a person cannot afford to be condescending, arrogant or elitist, because in working toward a better society there is need for all of us to do many different things. Professional involvement in this sense could entail everything from driving people around, pushing the broom, to participation in traditionally recognized professional activities such as documenting problems, proposal-writing and developing needed services. If all of us can transcend status-linked behavior and work as true equals, the satisfaction of a sense of unity can be very rewarding. Because manpower is so limited and people come and go, continuous participation has to be encouraged through such consistent built-in rewards.

In conclusion, it is obvious that to say "Let us have a conference once in a while" is insufficient to complete the tasks of sharing the work towards long range goals. I hope that communication and sharing of information on program resources, personnel and the like, will be open and free floating. As I have alluded to a while ago, coordination and cooperation should themselves be goals. I must admit that many of us are still thinking in 3-D: divided, dependent, and demoralized. Despite the undebatable diversity of ethnicity and personalities, there have to be proportionate efforts toward the deliberation of unity of purpose on issues that cut across ethnic lines, and for that matter, across the various disciplines.

Finally, as we move on to the next agenda item, I would like to quote a Pilipino saying:

"Ang pagsasabi ng tapat ay pagsasamang maluat", which means, "A sincere dialogue guarantees a lasting association."

ADDENDUM

ASIAN AMERICAN CONCERNS AND PROBLEMS

Asian American problems "from cradle to grave" have been pretty well documented. It is also a sad fact that some institutions, the general public and even many people of Asian descent, continue to reject these facts. Within the last three years, some agencies and institutions, on a limited basis, began to recognize the concerns of Asian Americans. Recognizing that this list is not exhaustive, I briefly cite the following without getting into specifics.

Office of Economic Opportunity, through Economic Youth Opportunity Administration and now Greater Los Angeles Agency for Community Action, the Oriental Service Center (sponsored by the Council of Oriental Organization), deals with poverty, immigration, various types of counseling, community development, sheltered workshops and youth programs, through Services to Asian American Youth (SAAY).

HEW/SRS - Social and Rehabilitation Services (SRS), through the Asian American Social Workers and Special Service For Groups developed the Demonstration for Asian American Project operated in Seattle, San Francisco and in Los Angeles. Along with this, a number of SRS funded projects are responding to the concerns of Asian women, drug abuse, elderly, newcomers, the sightless, and the poor.

CSWE - Council on Social Work Education and NASW - National Association of Social Workers responded in a limited fashion to social work manpower needs and delivery of services. In addition, task forces were formed which addressed their activities to student and faculty recruitment, service delivery, manpower utilization, curriculum development and participation on decision making.

HEW/NIMH - National Institute of Mental Health and Minority Center through conferences and program proposals developed the Asian Community Mental Health Training Center for manpower development, scholarships, developing Asian field work placements, curriculum development and ethnic input into social work schools; and out of the Minority Center, a proposal is to be implemented to deal with technical assistance for the development of an Asian American federation in the United States.

EDUCATIONAL INSTITUTIONS

WICHE - Western Interstate Commission for Higher Education provides limited funds for social work students and aspiring Asian faculty for continuing education.

Local universities provide some limited funds for Asian students through the Educational Opportunity Program (EOP). Through Asian American Studies, curriculum and manpower are being developed but budgetary and faculty position allocations appear tenuous.

STATE, COUNTY AND CITY GOVERNMENT AND UNITED FUNDS are very slow in responding to Asian concerns but there are now bodies or groups pushing for needed changes. There is the Asian American Education Commission, City and County Asian Employees Associations, Educators Association, and many other self-help organizations. Efforts are directed toward volunteer programs, Neighborhood Youth Corps, immigration, educational enrichment, English as a Second Language, and affirmative hiring of Asians.

To summarize, there are pressing problems, rooted deeply in the history of racism and the economic, social, political and cultural oppression in this country. For the moment, we cannot totally eliminate them, but we can help reduce their impact.

ORGANIZING IN THE ASIAN AMERICAN COMMUNITY?

Lemuel F. Ignacio

The illusion in America is that Asians are the model minority with no problems. The truth is that Asians have suffered all forms of racial slurs and abuses: prejudice, discrimination, isolation, segregation, rejection, repression, oppression, exclusion, and genocide.

Self-determination can be the only response to the effects of racism. It is a necessary step to justice, liberation, and human fulfillment. To deny the right of self-determination to Asians in America is to subvert their humanity, destroy their dignity and create dependency. Self-determination is the necessary condition for the preservation of a people's heritage, development of human potential, and affirmation of humanity.

The title of this address, "Organizing in the Asian American Community?", suggests the presumptuousness of saying, "Let's organize the Asian community." The word community implies an organized and communal life or people living in an organized fashion. The Asian community--whether it be Pilipino, Chinese, Japanese, Korean or Samoan--exists under certain sets of arrangements, standards, accepted modi operandi and definitely constitutes a way or style of life.

What I am suggesting is not the traditional model of organizing the community, but a process of building power through a mass-based people's organization. Power is the political force or muscle that gets money, skills, information, services, resources, and self-generating power for the people and community. . .that gives dignity, respect, and rights.

The mass-based organization operates from within the community. It is completely controlled by the community. It attempts to mobilize communal interests in order to achieve a functioning unit within the total community at-large. It mobilizes the relationships within a community to bring self-determination, coherence, and self-awareness to the people of the community.

As stated earlier, the power of the community with a mass-based people's organization is political in nature. It is power to coordinate the interests of the community and to make those interests known where decisions are being made. It is power to effect social change. It is also the means by which persons gain dignity through an understanding that they have a voice in determining their destiny.

The characteristics of the mass-based people's organization herein suggested are as follows:

1. It is rooted in the local traditions, the local resident leadership, the local organizations and agencies; in short, in the people of the community themselves.
2. Its energy or driving force is generated by the self-interest of the local residents, which is channeled within the community into a common direction for the common good, and at the same time respects the autonomy of individuals and organizations.

3. Its program for action develops hand-in-hand with the organization of the community. The program is in actual fact that series of common agreements which result in the development of the local organization. The issues are specific, immediate, and realizable.

4. It is an action program arising out of the immediate people, carrying with it the direct participation of practically all the organizations of the area. It involves a substantial degree of individual citizen participation, a constant day-to-day flow of volunteer activities, and the daily functioning of numerous committees charged with specific tasks.

5. It recognizes that a democratic society is one which responds to needs expressed as popular pressures, and therefore realistically operates on this concept. It does not shy away from matters of controversy. It accepts the values and principles of a free and open society as basic and equally vital to all. When one of the democratic fundamentals proclaims the equality of man regardless of color or creed, it cannot be interpreted one way by some and another way by others. These values and principles of a free and open society are clear and unequivocal. They cannot be challenged; they are not even debatable. If it should happen that through a so-called democratic process they are weakened or eliminated, then we have the death of democracy. Democracy is the process toward these ends, not the end in itself.

6. It emphasizes the interrelationship of all problems between the local organization and other sectors of society. It avoids, at all cost, narrow programs which in turn would attract the support of only a segment of the local population. Its program constantly expands as does the social horizon of the community.

7. It concentrates on the utilization of local men and women who have leadership qualities. If they are not leaders at the beginning, they can develop into leaders.

8. It becomes completely self-financed at the end of approximately one year. This not only testifies to its representative character in that the local residents support their own organization financially, but provides the local community with the acid test of independence: "the ability to pay one's way".

So far, we are in the rhetorical stage of this presentation. I really don't know how you build a mass-based people's organization. Or how you initiate the process of building power with the people of a particular community.

One answer is to describe what is happening in a Pilipino neighborhood in San Francisco. On April 7-9, 1972, a workshop on people organization (the traditionalists call it community organization) was held in San Anselmo, California. This was the beginning.

The group attending the workshop was comprised of students and professionals, young and old, employed and unemployed, Philippine-born and U.S.-born--a good representation of the Pilipino community. Everybody was concerned about the plight of the poor and oppressed Pilipinos in San Francisco. Everybody was impatient about the repressive situation Pilipinos find themselves in, and anxious to do something about it. Each had a solution to the problem and felt his or hers was the best way. We dismally lacked group discipline. San Anselmo was the start of being a part of a discipline of organizing which respects the natural process or course of organizing people into a mass power base.

Group discipline did not come about easily. After the San Anselmo workshop there were countless and endless discussions, debates, and emotional outbursts. Who are we? What are we about? What is our commitment? Can we really trust each other? What are our resources? What kind of organization do we want to build? Where will we build the organization? What is the method? What is our timetable? Many of the questions were initially individualistic, but later they became group oriented. The major question was--how can the self-interests and diversity of feeling and thinking be focused on a common goal, agenda, and work plan?

It was an agonizing three-month period with regular weekly and sometimes daily group meetings. We shouted at each other. The exchange of words was raw and crude. We tested each other's commitment. We mistrusted each other. Suddenly, each one realized that there was no real reason to be fighting with each other, that there is an external enemy who is very tricky, exploitative and repressive. We must put our shit together or he will fuck us all over.

Some quit because of frustration or were unwilling to be part of the sensitizing process of exposing one's inner thoughts and feelings. A core group, however, developed out of the gut confrontations. The core group is still intact. It is now a very together group.

With the individual hang-ups gone, the core group decided to build a people's organization. The character of the people's organization was described earlier.

There was much discussion on where to organize. To set the stage for action, the core group drew a political map of Pilipinos in San Francisco. In part, this involved the geographic location of a base, but it also involved analyzing where the Pilipino community was most likely to be able to make allies and the basis upon which alliances could be made. It also involved a description of the needs and problems of the Pilipino people in San Francisco.

The core group conjectured that the Pilipino turf that might have the potential for organizing was the South of Market neighborhood. The area is composed of U.S. Census Tracts 176, 178, 179, and 180--right in the heart of San Francisco.

Some eight members of the core group canvassed 660 Pilipino homes in the South of Market neighborhood in August of 1972. As a follow-up to the initial canvassing, they rapped extensively with about 150 Pilipino families in their homes to begin to sell the idea of building a people's organization in their neighborhood.

The canvassing and rapping with residents in the South of Market neighborhood convinced the core group members that this was the area where a people's organization could be built. The core group members visited the public and private service agencies in the area. We met with key staff members of Pilipino organizations and agencies in the area. We talked with the local priests and professionals in the South of Market neighborhood. We mingled and talked with people in the streets and bars. We discovered via the action research phase of the organizing process that:

1. There is no people's organization in the South of Market neighborhood which meets the needs of the residents.
2. The Pilipino community is a substantial portion of the population. Because the non-Pilipino elderly in the area are a relatively inactive group, the Pilipino sector is the most dynamic potential in the area.
3. The neighborhood is obviously threatened with demolition because of the Yerba Buena Convention Center. While local political victories, legal action, and new legislative requirements make it more difficult for urban renewal not to provide decent relocation for residents and businesses, there is still no way to guarantee enforcement of relocation requirements if you do not have an effective people's organization representing the interest of the residents, businesses, and institutions of South of Market.
4. Because there is no specific plan now proposed for the area, it is now early enough to begin organizing around other issues with the Yerba Buena issue as a long-range interest of the people's organization.

5. There are clear self-interest reasons why the Mission Coalition Organization and All People's Coalition in the Sunnyvale-Visitacion Valley would align with a significant people's organization in the South of Market neighborhood. If there is no real organization there, it is almost inevitable that the skidrow will move into the Mission District. Also, people who are dislocated from South of Market will tend to spill over into the Mission District making it even more crowded than it is now. MCO and APC should be interested in aligning on general issues with a people's organization that has some power.

6. The proximity of the downtown businesses and shopping stores offer many job opportunities on the one hand, and many direct action targets on the other. In fact, the neighborhood is ideally situated for mass action. Can you imagine the kinds of mass action that could be taken at 5:00 P.M. during the rush hour around New Montgomery and Howard?

Clearly, the South of Market neighborhood was the ideal area for organizing a Pilipino people's body. Of the estimated total population of 17,000, some 10,000 are Pilipinos. And it is indeed considered the turf of the oppressed and poor Pilipinos in San Francisco.

The process began to be institutionalized. A name emerged on August 23, 1972. We called ourselves the PILIPINO ORGANIZING COMMITTEE (POC). At this point, the core group had expanded and the residents of the South of Market neighborhood provided new vitality. It also jelled into a tough group ready to do battle with any exploitative and repressive person or institution. We stayed intact in spite of our differences, and that is impressive in itself. At this stage of POC's development there was a fairly healthy give and take relationship and spirit. No one was any longer locked into inflexible ideological positions so removed from the reality of the situation that he or she was unwilling to learn from experience and the evaluation of that experience. Rhetoric was beginning to be translated into action!

Other than knocking on doors to survey the South of Market neighborhood, grass-roots action in terms of uniting the people and building power commenced on August 26, 1972. On that day the first community meeting was held. Some 60 adult residents of the South of Market neighborhood attended. There was broad and extensive discussion of community problems, basically the airing of complaints about depressing conditions and discriminating practices in the area. A community planning committee was formed at this initial community meeting.

A second community meeting was held on September 8, 1972. The major decision at this meeting was to use the housing issue as an organizing tool.

The community planning committee met off and on. Somehow the initial nuts-and-bolts organizing efforts of POC did not gain the momentum needed for a consistent, vibrant, dynamic, self-generating and self-developing process. There was an obvious need for self-criticism and self-examination.

On December 16, 1972, an all-day evaluation session was held. There were harsh and sharp exchanges of words again. But the POC members at this point of the process had matured considerably. As a group we recognized that:

1. POC needed to move its operations from Guerrero Street, the temporary office, to South of Market. The crucial test was to move into South of Market and begin working there twenty-four hours a day. This was the only way POC could begin to get itself known in the community.

2. POC needed to get hooked up with some real people in the neighborhood. Any attempt in building a people's organization must involve people with following in the community.

3. POC needed to identify some simple and easily won issues. It was crucial that this happened immediately in order to develop confidence among the people in their abilities as leaders/organizers. This would also begin to remove the cloak of indifference that hides feelings of "You can't beat City Hall!"
4. Many ethnic communities have been organized by outside, have gun will travel organizers. They call themselves professional organizers. POC can rely only on its own manpower and talent. It has the talent to organize its own community. But POC needed to get rid of its qualms about being leaders. We had the tendency to refuse leadership roles because we did not want to impose ourselves on the community. When the we-they distinction is eliminated it becomes more natural to assume leadership functions.
5. The essential ingredient in the discipline of organizing is an ethic of work. There should be an insistence on people doing work--whatever they feel comfortable doing and is needed by the developing people's organization. People who don't work have no place in the people's organization.
6. POC needed to hang loose. It has great potential. It's a great group of people. It must, however, be allowed to grow at something of its own pace, mixing experience with an evaluation of that experience, but with a work ethic, some specific issues, and some victories as the important ingredients.

It was also decided at the all-day evaluation session that an all out effort be made to seek funds for POC's growing expenditures. A proposal for core funding was prepared and sent to private foundations and church denominational funding agencies. POC was clear and firm in its stand that to build a people's organization you don't do it by preparing proposals. You do it around action and issues. POC was also aware that money can weaken or even kill the organizing process.

POC must be on the look-out for being either prostituted or bought off in its need for funding. It must never allow a prospective donor to make its people feel like beggars or scum. This is exactly what happened with the Vanguard Foundation. POC told them to shove their money down their throats and for their representatives to leave town fast. Extreme caution must be exercised in seeking federal or any kind of governmental funding. Financial arrangements with the government have killed many people's organizations and many self-determining and self-developing processes.

POC made personal contacts with some funding agencies to interpret the POC process. Two key members of POC made personal appearances at the Biennial Convention of the United Presbyterian Health, Education and Welfare Association in Dallas, Texas; the Center for Community Change in Washington, D.C.; and four major Protestant denominations in New York. These organizations totally lacked knowledge and awareness of the Pilipino presence, problem and potential in the United States. Many did not understand the process of building a power base through a people's organization in a Pilipino neighborhood. Perhaps because these national groups are in the East, they either lack knowledge of the other members of the Third World community or are locked in the white-black equation of the racial problem in the United States. For sure the bureaucratic process of these national agencies is terribly slow and callous to real needs on the grass-roots level. But POC's spirited and hard-hitting interpretation began to sensitize the bureaucrats in understanding the Pilipino plight in America and what the people in the South of Market neighborhood are doing about it.

While the fund raising strategy continues on the national level, POC has been concentrating its efforts at the local level. Both the San Francisco and Northern California sections of the Joint Strategy and Action Committee (JSAC), an interdenominational coalition, have separately endorsed in full the POC core funding proposal. Its executive director has written a letter to the different denominational leaders and is working hard on raising funds for POC. Two meetings were held with Pacific Change, a Bay Area collective which locates monies for people's organizations. The San Francisco Foundation is seriously considering the funding of POC for some operational expenses. The local Self-Development of People Committee of the United Presbyterian Church in the USA granted token funding to POC. A fund raising dance is being organized by the community people. Letters to potential contributors were sent out and this yielded some funds for the organization.

The acid test of "paying one's way" has been passed by POC. It has existed without outside financial assistance so far. POC members and friends in the community foot the bills. Pennies and dimes from the pockets of POC's constituents and friends resulted in POC checking and savings accounts. POC to date has enough funds to pay its bills for the next four months.

On March 1, 1973, POC opened a facility, GUSALING PILIPINO (which means the Pilipino people's place), in the heart of the South of Market neighborhood. With no assurance of getting the money to pay $300/month rent for its facility, furnish the offices and meeting place, and operational and office expenses, POC opened Gusaling Pilipino at 1201 Howard Street, San Francisco, California 94103. There was faith which can move mountains among the POC members. A three-month lease was signed and it was not known how POC would fulfill its financial and legal obligations. The first $300 for rent came from the pockets of POC members. Two weeks later POC received word that the Golden Gate Self-Development Committee of the UPCUSA granted the organization $1,500.00. However, most touching during POC's near-death starvation period in regard to funds was a $50 contribution from a so-called wino. He has the noblest soul and fully comprehended, no, maybe felt with us the dire need to organize so that like him we may find self-respect and self-worth.

Opening POC's Gusaling Pilipino accelerated the organizing process in the South of Market neighborhood. This was also a very stabilizing factor in POC's development. Establishing Gusaling Pilipino meant POC had permanently moved into the community, had begun to live with the problems of South of Market, and the social life of POC members would be part and parcel of the life of the Pilipino community in the area. POC is in South of Market to stay!

When POC physically moved its operations to the South of Market neighborhood, two major strategies had been translated into action: (a) organizing and (b) identifying issues as the basis for action.

POC used three approaches to organizing:

I. Block Organizing. POC members have been holding house meetings as the basic approach to block organizing. Work has been concentrated on Minna Street, Natoma Street, Hugo Apartments, Harriet Street, Rousch Street, and Howard Street. They meet in the homes of the people being organized in that particular block.

Block residents under the leadership of POC members brainstorm on the urgency of organizing. The convincing statement is always, "We need to organize and unite the people in our community so that we can have the power to get what we want for our families and our block and the entire South of Market neighborhood." People are reminded that downtown listens to people who have power.

A block representative is usually elected to become a member of the emerging POC steering committee. The steering committee is the ad hoc organizing committee. It is the interim decision making mechanism of the whole organizing process.

Other than the organizing task, the block meetings have become the apparatus for identifying the issues for action. The following pressing issues have emerged: (a) employment, (b) food supplement, (c) housing and street maintenance, (d) credit union, (e) education, (f) health, (g) elderly, (h) economic development, and (i) youth. Action relative to these issues will be described later.

2. Alliance with Pilipino Organizations in the Area. Several of the POC members have been assigned the task of talking with the leaders and general membership of the Pilipino organizations and agencies in the South of Market neighborhood. Mutually advantageous relationships have existed between POC, an emerging people's organization, and the above named Pilipino groups. This relationship will be formalized and institutionalized soon.

3. Relationship with Non-Pilipino Public and Private Agencies In and Outside the Neighborhood. Work has been done in interpreting POC to non-Pilipino agencies. POC has been attempting to develop friendly adversary relationships with these agencies. Although some people who have done people power organizing have warned POC about dealing with them, POC has entered the agency world and maze because it has a sense of itself.

What POC is proposing is an organization of organizations. Any church, youth group, senior citizens' group, tenants associations, laborer, business group, social action group, or other organization with ten or more members living in the community can join. Any ten people who want to form a new organization can also join. The independence of all member organizations will be respected. Each one will have its autonomy. The power of the organization of organizations will be the power of the people's organizations coming together.

A people's organization is built around action on issues. As stated earlier in this paper, issues must be specific, immediate and realizable. A victory is the life-giving breath of a people's organization. POC's time, talents, and energies have been consumed by the following action around issues identified primarily through block meetings:

1. Employment. Unemployment is the number one problem in the South of Market neighborhood. To combat this problem through a self-development process an employment committee was organized. Eddie Ignacio is the chairman of the employment committee and Ben Zambales is the vice-chairman. Rich Sorro is the staff and resource person to this POC committee. The committee meets every Tuesday at 7:00 P.M. and the average attendance has been 70 persons. There was one meeting when there were almost 200 persons in attendance.

People in the South of Market develop their own jobs by participating in the employment committee meetings and negotiations with prospective employers. They receive points for their active participation. Only persons with the necessary points are recommended for jobs developed by the POC employment committee.

The strategy of the employment committee in developing jobs for POC's constituents is: (a) determining and deciding on the job targets (businesses and industries POC can get job commitments from), (b) researching the company or industry basically on its record on minority hiring, particularly Pilipinos, and its employee turnover; (c) initial meeting with the person who makes the ultimate decision on employment, usually the manager or personnel director (this is mainly an informational meeting), (d) actual negotiations to get job commitments (one or more meetings, depending on how easy or tough the company is in making job commitments), and (e) if the company refuses to deal on the bargaining table the last recourse would be mass action, usually a peaceful demonstration or picketing. A victory is achieved when POC gets a job commitment and a letter of commitment is executed. The commitment can be a number of jobs in relation to current openings or a certain quota of the company's employee turnover.

The detailed strategy is worked out at the weekly employment committee meetings and an hour before each negotiation. A research team is usually formed in relation to a specific job target. After the research team's feedback to the employment committee, a negotiation team of no more than five members is formed. This negotiation team goes through a series of role playing sessions to anticipate and get a feel of the obstacles usually placed by employers. Like a chess game, strategies are formed when employers make their move. There is a lot of playing it by ear because this style of job development is an art in itself. But the main message to the prospective employer is that POC is very together and it has muscle or power because of the people. Besides the five members of the negotiation team, some 30 to 50 persons back them up. Most of the time the employer's office is packed à la canned sardines with Pilipinos.

During the month of April and the first two weeks of May among the POC job targets were the following:

a. BART (Bay Area Rapid Transit). POC joined an ethnic coalition of Blacks, Latinos/Chicanos, and Asians which demonstrated during BART's Board of Directors meeting in Oakland. POC had the largest delegation of all the ethnic communities. POC on another occasion attended the BART minority hearing in San Francisco and again had the largest delegation. Some members and officers of the POC employment committee spoke about the employment needs of Pilipinos in the South of Market area. The BART job target is still in process with no concrete results so far. The problem is BART's insensitivity to the Bay Area's real minority needs, especially the Pilipinos.

b. Hyatt Regency House. The Hyatt Regency House at Embarcadero opened on May 1, 1973. This is in POC's turf. When Hyatt's urban affairs officer came to Gusaling Pilipino there were 200 Pilipino residents who attended the meeting. Between 80 to 100 Pilipinos were referred to Hyatt House soon after and only 2 or 3 were hired from POC's referrals. There was one major negotiation meeting with the Hyatt general manager and personnel director. They were very uptight and uncompromising in dealing with POC's negotiation team and some 40 supporters. The general manager refused to meet with POC again, so a peaceful demonstration was used as a tactic to get him to the bargaining table. We have not yet heard from Hyatt House so a second mass action might be employed.

c. Del Monte Corporation. This corporation owns a large pineapple plantation in the Philippines with profits which run into the millions of dollars. POC figured that since Del Monte makes profits off the Philippines, the least it can do is hire Pilipinos at its offices in San Francisco. A large delegation from the POC constituency was organized. Del Monte committed 25% of its employee turnover and promised to hire POC's referrals for two jobs immediately. A POC member was hired as a clerk a week after the negotiation. There was an accountant's position open and POC's referral was accepted.

d. San Francisco State College (California State University now). The research phase was recently completed. An informational meeting was held. POC scheduled a negotiation session with the decision makers of the college. This job target is at the initial stages of the job development process.

e. Associated Charter Bus Company. Because there was a feeling that this was a good target the research on this campany was completed within a day. Within a week an informational meeting took place between POC's negotiation team and 35 backers and the company's manager. The manager agreed to come to POC's Gusaling Pilipino the following week.

f. Crocker National Bank. This bank has a good record of dealing with people's organizations. After several negotiation meetings Crocker Bank committed 25 jobs to POC.

g. Pacific Telephone Company. At first this was a tough job target, but through the persistence and genius of POC's negotiators, a letter of agreement was signed by the Pacific Telephone Company and POC. In good faith there is an assurance of 25 jobs for persons referred by POC. The telephone company is undertaking a feasibility study on its Pilipino employment situation. A Pilipino will be named in-house to conduct this study in consultation with POC. There is a potential that the company will hire a Pilipino urban specialist/counselor.

h. Far West Laboratory. This firm does experimental work in education. Because of the recent Nixon cutbacks Far West Laboratory has reduced its operations. Although there was an initial overture, this job target will be tabled for the meantime.

i. OBECA (Organization for Business Education and Community Advancement). The Arriba Juntos, a job training program for Chicanos/Latinos in the Mission district, operates this program and it has a Concentrated Employment Program (CEP). CEP provides trainees for organizations such as POC. A CEP trainee is currently working full time at POC's facility. There is a possibility for ten more trainees to be assigned to POC to be placed in various Pilipino businesses and agencies. CEP trainees receive salary during their training.

j. Pacific Gas and Electric Company. This is the latest job target of POC. Two negotiation meetings have been held. It looks like this will be a tough battle, but POC is undismayed.

k. Bechtel Engineering Corporation. The research on this company has been completed. An initial informational meeting was held recently. Bechtel is currently compiling the data and information requested by POC at that initial meeting.

I want to reiterate that the activities briefly described above took place only in the last month and a half. More than a hundred jobs have been developed. POC became known throughout the Bay Area as a right-on group because of the employment committee's strategy and action. The power of the people has been tested out in the battlefield and many victories were won, both measurable and unmeasurable.

2. Food Supplement. Many complaints were brought to the attention of POC relative to the distribution center of the food supplement program in South of Market. POC organized the people in the area and negotiated with the operators of the program at the central office of the Economic Opportunity Council. Everything was rectified relative to the food supplement outlet at Canon Kip Community Center. The people of South of Market, about 600 who are receiving food supplement, felt happy and victorious after the negotiation. A POC food supplement committee was formed and is at present responsible for the regular and smooth distribution of food supplement from the federal government.

3. Housing and Street Maintenance. There have been many complaints about the terrible housing conditions in the South of Market neighborhood and the exploitative practice of landlords. As a result of the people's voicing of grievances, a housing and street maintenance committee was organized by POC. This committee meets weekly. Among the issues identified which have resulted in action are the following:

a. The removal of No Parking signs at Minna Street since this is a residential area. Raul Picardo, a Pilipino lawyer, has filed a petition on behalf of the residents at the Department of Public Works. POC organized a delegation to support Atty. Picardo when he went for the hearing on the petition. The petition was approved and will soon be on the agenda of the Board of Supervisors for final approval.

b. A petition is currently being circulated on Natoma Street to remove the No Parking sign on that street also. Soon after the necessary signatures are obtained, Atty. Raul Picardo will present the case through the same process mentioned above and POC will mobilize the people to support him.

c. A survey was recently conducted at Hugo Apartments relative to the housing conditions and exploitative practices of landlords. There were approximately 21 complaints per apartment. The results of this survey will be reported at the housing and street maintenance committee and strategies for action will be discussed and decided upon to correct the horrible conditions Pilipinos are subjected to in South of Market concerning housing.

d. A group of Pilipinos complained about a landlord who raised their rent from $95.00 to $165.00. POC with the assistance of Atty. Raul Picardo, who works for the Neighborhood Legal Assistance Foundation, will dig deeper into this situation and find ways to stop such exploitative practices.

Housing is a good issue to work with in the South of Market neighborhood because it gives POC the experience to tackle the greater target which is the building of the Convention Center at Yerba Buena. The homes and apartments where most of the POC members are living will be razed. Bayanihan, a Pilipino youth group, has received a notice to vacate its facility because of the Yerba Buena project. There will be many mass actions relative to housing in the South of Market neighborhood. POC is gearing up for the big battle.

4. Economic Development. POC can depend only on its own ingenuity, resources, and dedication. It needs to begin to generate its own funds through economic development ventures. A committee will soon be formed to explore the possibility of income-generating enterprises. On May 11, 1973, a community meeting was held to discuss establishing a credit union. POC will try to mobilize 200 charter subscribers to get a credit union going. POC is also speculating on opening a restaurant. Work in this area is very new. It is still highly speculative and most of the plans are still on the drawing board. But real self-development means not depending on outside resources for POC's developmental and organizing activities.

5. Health. A proposal is being written in conjunction with the Pilipino Professional and Businessmen Association. About 15 Pilipino medical doctors are willing to be involved in the health problems of South of Market by volunteering their services to take care of Pilipinos with health problems. POC will have control over this self-help project involving the Pilipino community at-large.

The task is far from complete. The organizing process will be formalized and institutionalized with the convening of a community congress at the end of the summer or early fall, 1973. The community congress will elect permanent officers, vote on a constitution and by-laws, and adopt a platform stating the problems of the community which would be the basis for the organization's action. This community congress will officially constitute the people's organization and will publicly proclaim its existence.

Much has been accomplished in a short time. More has to be done with more sweat, blood, and tears to give birth to an organization of organizations, a legitimate and "right-on" people's organization.

The process described above is the work of countless people of the Pilipino community in South of Market. I have simply articulated the process.

Summary

People are organized around self-interests which correspond with collective interests. Self-interests are converted to specific issues upon which immediate action can be taken and from which tangible results can be realized.

The organization which is built within the community is a system of rules by which people agree to work together. The purpose of the people's organization is to gain power in order to achieve victories on the issues of concern to the people represented by the organization.

Action builds the people's organization. Mass action is based on issues. Issues must be specific, immediate, and realizable.

Power is what the people of the community need. The people's organization must accept and see power for what it is and use it.

You build power not through a one-two-three step-by-step method from some book or through some have-gun-will-travel professional organizer. You build power through a process of involving people according to their own agenda and life style.

Finally, if you really believe in the people--then their desires, not yours; their values, not yours; their ways of working and fighting, not yours; their choice of leadership, not yours; and their action programs, not yours, is what is important and what needs to be accepted. This is indeed power to the people!

REACHING THE PUBLIC ON ASIAN AMERICAN COMMUNITY ISSUES

Edison Uno

One of the most damaging and negative stereotypes of the Asian American, in my opinion, is that of the "Quiet American." With all due respect to the influences of the cultural aspects of this behavior response, the concepts of being quiet, passive, docile, subservient, and submissive have been exaggerated by the public media and used as an oppressive tool, a tool for what some social scientists might call "behavior modification."

My personal observation of my own community of Japanese Americans has confirmed the passive role of the second generation Nisei as "Quiet Americans." I view the Nisei as being a model of good behavior, good conduct, good manners, and a host of other good qualities that in my book make a sum total of sweetness to the extent of being saccharine. Perhaps some of you view my passionate critical self-analysis as an example of self-hatred, a common disorder found among many minorities who manifest their frustrations and despair by indulging in an inward attack upon themselves. I am not above this weakness, but my attack is the result of a long term involvement and the bittersweet aftertaste of the apathy, disappointment, noncommitment, and the general quiet demeanor of my Nisei generation in today's society.

There are many problems in attempting to reach the general public on Asian American community issues. The priorities include: 1) the development of vocal and articulate leaders in our own community, 2) massive exposure to all forms of public media, 3) the establishment of a new and more positive public image of Asian Americans, 4) drastic changes in the educational system whereby Asian Americans are identified by their own self-determination, and 5) the continuing struggle for full equality for all people in the social, economic and political aspects of our lives.

Many of us in the Asian American communities are second, third, and fourth generation Americans. Like most Third World people we are highly visible, easily identifiable, and somewhat segregated from the dominant culture. I am not suggesting that we reject our respective cultural heritages; on the contrary, I believe the influence of our rich cultural heritage is our unique contribution to the fabric of Democracy. We must explode the myth of the "melting pot" theory of acculturation. We cannot lose our identity, we cannot become Americans in disguise, we cannot be invisible minorities, we cannot be what others expect us to be.

Our history, our past, our experiences--all have proven to us that we have no alternatives but to begin to identify and define our own future. We know the plight of our parents and grandparents has been rooted in repression and racism, a fact that history cannot deny. We must begin to dictate the terms of our destiny if we are to survive with dignity and integrity. Now you may ask--how do we accomplish this?--for it is easy to give lip service to these notions, to spark the imagination with the rhetoric and to prick the conscience; however, it is more difficult to offer a plan of action, ideas of implementation, and the necessary steps for involvement. Of course, there are no simple answers to these complex issues. But we must attempt to take steps towards the ultimate objectives of conferences such as this. We must begin to bring about an awareness in all segments of our communities, an awareness of many issues and problems to which we have been blinded by complacency, indifference, and ignorance. We must begin to sensitize our people to respect and understand the problems of others, namely those who are less fortunate than we are. If we can successfully bring about this awareness and sensitivity, I believe we can then move forward towards commiting ourselves to the process of total involvement in the community.

If we must be stereotyped, it must be one which is defined by our actions, by our strong voices, by our deeds, and by our belief that we are capable of developing a healthy self image as Asian Americans, a new image which will command respect, dignity, and integrity.

WORKSHOP I

RESEARCH AND STUDIES

Chairpersons: William Shinto, United Ministers for Higher Education, Costa Mesa
Sid Valledor, Hanapin at Maglingkod, San Francisco

Resource People: George Araki, CSU San Francisco
Lowell Chun-Hoon, Amerasia Journal, Los Angeles
Lucie Hirata, UC Los Angeles
Alan Nishio, CSU Long Beach
Scott Miyakawa, Boston University
Rich Wada, Japanese Community Services, San Francisco

Recorder: Steve Yee, UC Davis

In his presentation on research and studies, Jim Hirabayashi of CSU San Francisco discussed the inability of the traditional approach of research to benefit Asian American communities. The adherence to a traditional framework by conventional researchers has resulted in a conflict between the researcher and the community particularly in terms of who decides what kinds of research are good for the community. Consequently, past research projects that utilized the traditional approach have created bad experiences for the Asian American community in question.

Focusing on the conflict of interest between the conventional researcher and the community, the chair introduced the following points for discussion:

1. Suppose the government cut the funds for an on-going research project that was originally contracted to an Asian American community organization. Subsequently the contract was awarded to a non-Asian firm which in turn hired Asian workers to do the same work. The justification for the displacement is that the non-Asians would provide more effective management of the project. Furthermore, the government would be getting the data from the community at lower cost. How might the Asian community react to such a situation?

2. If approached to undertake a research project, does the researcher have an obligation to check on the possible interests and motives of the funding agency and its consistency with community interests?

3. Should the community members and organizations agree upon an ethical code before approving the launching of any projects?

4. Should the community do its own research and not depend on federal funding because of the potential harm of research to the community?

5. Should Asian researchers working for the university conform to established academic research methods?

6. Do differences exist between an Asian researcher and a non-Asian researcher, especially when both are working for the "good of the community?"

If differences do exist, what procedures does the Asian follow which make him/her different from the non-Asian?

The discussion of this session centered on the last issue although comments relevant to the other questions were generated. One person said that a given set of data can be interpreted in many ways. However, an Asian, whose consciousness and sensitivity lie within the community, can interpret the data for the benefit of the community more effectively than a non-Asian who could never fully relate to that community.

Another person opposed a white researcher working in the community at all. Traditionally the relationship between the researcher and the subject is that the former is superior and the latter is inferior. Therefore, a white researcher would only serve as a reminder that whites are considered superior to non-whites in this society.

A third individual claimed that skin color makes no difference. Although most whites lack the "gut level" experience of being Asians, some whites can empathize with the cultural and social experiences of the subject group and can do a better job than an untrained Asian. The question of one being superior and the other inferior is not necessarily directly related to race.

One resource person stated that the issue is not the race of the researcher, for if methodology and terminology conceived from an Anglo orientation are used, the results would be the same regardless of the race of the researcher. Research studies conducted by Asian Americans who used existing methodology have shown the same stereotypes that studies done by whites have shown.

Therefore, it was suggested that a community-based and community-controlled committee be formed to deal with the question of conceptual framework and methodology. Furthermore, such a committee could help equalize the power differential between the researcher and the researched. Without such a committee, the researcher has power over the community by virtue of information he/she has gained. In the Japanese community in San Francisco, workers have attempted to 1) develop an on-going committee consisting of widely based community groups and individuals to get active community participation in Asian American Studies, 2) make available to community people the information on research that utilizes community resources, 3) insure community input into the design, development, implementation, and results of any community research, 4) critically question the effects of such research on the community and ask what direct benefits such future studies will offer the community, and 5) develop community control over research such that community people decide what research is necessary rather than the traditional approach wherein the researcher determines necessity.

The reviewing committee, which is comprised of members of the groups to be researched, would probe the researcher about 1) how he came to choose the Asian community as the focus of his studies, 2) the objectives of his studies, 3) his source of funding, 4) who will be on his staff, 5) how the community can directly benefit from his study, and 6) the adequacy of his present resources to communicate his findings directly to the community. On the basis of the answers to the questions, the committee would make its recommendations to the community as to whether they should cooperate with the researcher.

Community control over research attempts to fulfill a commitment to re-focus research from the traditional campus perspective, where the researcher has sole control, to a community perspective. With community control, the community can pressure the source of the funding, and in other ways try to influence changes in the research approaches, particularly in terms of methodology and terminology.

The discussion then turned to the question of what kinds of research would be desirable for communities. Although many issues are being raised in the community, the Asian American Studies programs are not obtaining solid information on these issues. A lack of communication apparently exists between the Studies programs and the communities, leaving the Studies with a minimal understanding of the commmunities. The Studies programs seem hampered in not being able to either identify priorities or in not being aware of any on-going research. They seem to be directed by their academic disciplines rather than by the issues.

Some people wanted to see an end to research on assimilation, which tends to assume that Asians want assimilation. Others said that research should be directed at "problem-solving" where the research not only obtains the data on a problem, but actively seeks a solution through such means as negotiations and picketing. Furthermore, in order to aid community organizers, research to identify those people who hold hidden power in the communities is needed.

To help facilitate relations between Asian American Studies and the community, the barrier caused by the distinction between a researcher ("I") and the community ("they") must be eliminated. The researcher must begin working with community social action groups; thus, he or she becomes a part of the community. When both the researcher and the researched become involved in the research process, the community perspective can be injected, further breaking down the traditional process for research.

In conclusion, the chair stated that Asian American Studies began by directing itself at serving oppressed Asian communities, which were defined as those under stresses imposed by the majority society. However, this direction is no longer apparent today. Perhaps the academic pressures to conform have been too great and Asian American Studies has compromised too much. How far can Asian American Studies compromise with the system and still serve the community? This is in many respects the fundamental question for Asian American Studies today.

WORKSHOP II

RESEARCH AND STUDIES

Chairpersons: William Shinto, United Ministers for Higher Education, Costa Mesa
Sid Valledor, Hanapin at Maglingkod, San Francisco

Resource People: George Araki, CSU San Francisco
Lowell Chun-Hoon, Amerasia Journal, Los Angeles
Lucie Hirata, UC Los Angeles
Alan Nishio, CSU Long Beach
Scott Miyakawa, Boston University
Rich Wada, Japanese Community Services, San Francisco

Recorder: Dean Lan, UC Davis

Even the definition of "community" resists common understanding. Community, according to Jim Hirabayashi of CSU San Francisco, is the way people perceive and conceive of themselves. He reviewed the experiences of the San Francisco State ethnic studies strike, recounting the events that led to the creation of the ethnic studies program. He emphasized that although support was sought from the community for the program, it was not forthcoming.

The following issues were discussed: The current state of ethnic studies research and lack of progress.

The point was raised by Alan Nishio of CSU Long Beach that the workshop is almost a replay of what was discussed at the First National Asian American Studies Conference a couple of years ago. We are still at the preliminary and basic stage of re-articulating the framework of ethnic studies, including the involvement of the community, instead of evaluating and analyzing the research. People should be looking at specific programs and evaluating research according to a given framework, and should critically discuss whether ethnic studies has veered from that framework.

The role of the researcher and research in the community.

The concern regarding how to define community and which part of the community is represented was expressed by Lucie Hirata of UCLA. She disagreed with the view that the University should not pass judgment on research; there is a responsibility to do more.

The researcher does not represent the community, but his or her research might be seen as such by outsiders. This research should represent and reflect the interests of the community. Community interests cannot be defined by the value judgments and perspectives of the researcher.

Should there be a screening organization to veto possible "negative" research?

The issue of setting up boards to review research conducted in the community raised the question of the value of censorship. The impact and danger of negative research projects were discussed, specifically focusing upon the JACL gerontology project for which a $65,000 grant was awarded to the JACL by the Administration of Aging, Department of Health, Education, & Welfare. The project was to "establish an innovative program for recruitment and training of Asian American graduate students in the field of gerontology." Of the many criticisms surrounding the controversial project, perhaps the most important related to JACL's claim to be the only national organization for Asian Americans.

Currently in San Francisco, there exists an organization that monitors all research in the Japanese community. The idea that only scientists (or social scientists) should monitor or control their own research is absurd. Rather than giving power to the people, the most common situation today gives power to the researcher.

Lucie Hirata noted that there is an increasing amount of money becoming available for researchers in the Asian American community. Federal government agencies are calling upon Asian Americans to review research proposals, a request which creates dilemmas for these people. Some proposals are good, but some are obviously bad, and many research proposal authors are unknown to the reviewers. A legitimate body with a good community base is needed to establish guidelines and review research in the community.

In some cases, because there is an Asian heading the research, it is assumed that the work done will be productive, but this assumption is not well-founded. There is a great deal of "bad" research done by people--non-Asian and Asian. The following studies were cited as examples:

Melford S. Weiss, "Selective Acculturation and Dating Process: The Patterning of Chinese-Caucasian Interracial Dating," Journal of Marriage and the Family, Vol. 32, No. 2, May 1970.

A.J. Schwartz, "The Culturally Advantaged: A Study of Japanese American Pupils," Sociology and Social Research, Vol. 55, April 1971.

Bill Hosokawa, Nisei: The Quiet Americans, (New York: William Morrow and Company), 1969.

Who knows more about the community?

Rich Wada of Japanese Community Services, San Francisco, stated that people in the community know much more than any researcher about what is happening in the community. An opposing view was expressed that all wisdom does not lie with the oppressed. There is a broader society in which the community operates. The community might know more about its specific issues and problems, but the community may not know how to use its power or develop constructive relationships between the ethnic community and the larger city.

What are the priorities of research?

There has been much research conducted in the community, but in general, it has not been relevant since they have not met the people's needs. There are fundamental problems and issues in the community: poverty, racism, neo-colonialism, and exploitation. Research should be directed at these issues and brought into focus.

Lowell Chun-Hoon of UCLA stated that a concrete example of such research would be an analysis of a power structure of the ethnic community. It would be beneficial to see where people break on different issues, so that it may be determined on which sides people may differ in the future. An analysis of the power leaders and the inter-relationships with various forces would be valuable because one would then know the potential sources of threats and opposition on various issues.

What kind of research is ethnic studies going to do? What research and data can Asian American Studies control and confirm?

According to Paul Takagi of UC Berkeley, there are three types of research:

1. traditional, which is academically-oriented,
2. social services (use of money or ideas on community projects),
3. personal growth.

Ethnic studies should focus on pragmatic research instead of theoretical issues. Some are trying to change from the traditional or conventional research to social services-oriented research. Whether the academy is able or willing to make this change is doubtful.

The third type of research, personal growth, is very important. The vast majority (approximately 90 per cent) of the research of ethnic studies classes is focused on personal growth. The contents of this type of research is not so important as the process.

This is a partial reason why many ethnic studies divisions have not been able to produce much "publishable" research. People have benefited from "research," but it has not been conducted within the framework of traditional scholarly or academic criteria.

Alan Nishio remarked that it is unfortunate that the ethnic studies programs have been unable to initiate major research where we determine the focus or control the direction. Instead, we are in the difficult position of trying to tell others how to conduct research.

Until we can control the nature of our research, we cannot reach full maturity.

WORKSHOP

SERVICE AND ACTION

Chairpersons: Ken Murase, CSU San Francisco
Spring Wang, City College of New York

Resource People: Jerry Enomoto, JACL
Ken Izumi, UC Los Angeles
Mason Wong, Youth Service and Coordination Center, San Francisco

Recorder: Tom Woon, UC Davis

I. The following issues were raised by Ken Murase regarding the relationship between Asian American Studies programs and the community:

  a. The experience of Asian American Studies programs in getting involved in communities.
  b. The structure of the relationship between program and community agencies? What is the nature of the linkage? (Who determines the extent of students' involvement in the community?)
  c. The linkage of community experience with academic experience.
  d. The specific problems facing Asian American Studies programs and communities. What are the problems and issues to deal with?

II. Different Perspectives Offered

The following individuals offered some description of their various programs with emphasis upon the community component.

  a. Spring Wang (CCNY)

  The community component of CCNY's program which has shown great success, included two summer sessions in which students had direct experience with the Chinatown community. During the first summer, classrooms were held in Chinatown for a "Community Analysis and Action" class. This class involved students in day care, a youth program, a housing program and other such activities.

  "Asians in American Law" and Community Practicum classes were held the second summer. The legal needs of the community were examined. Lectures concerning housing, immigration, small claims court, and general welfare were presented. Students also participated actively in the 1973 Street Fair of New York Chinatown. Their role was to compile an information pamphlet on housing, immigration, workers' rights, etc; as well as making video tapes on similar topics.

  b. Richie Lee (Hunter College)

  Students from Hunter College have been involved in the following community programs:

  1) Health Clinic - The goal is to provide free health care.
  2) Tutoring elementary and secondary students.
  3) Health Education - Preventive medicine, women's health education, referral services.

4) Basement Workshop - Creative arts resource center.

c. Ken Izumi (UCLA)

UCLA preferred to describe the directions that they intended to take rather than to summarize their program. Immediate commitment to the communities is seen as unrealistic. Their direction is to be a bridge, providing a continuum for academic pursuits and community pursuits. Their objective is to expand the consciousness of students.

UCLA's community program is not well defined at this time. They are working with community agencies to define specific problems in the respective Asian American communities.

d. George Woo (CSUSF)

The Asian American Studies program at CSUSF acts as a supplement to community awareness. The program is geared toward 1) getting a factual understanding of the community, 2) helping students make the initial contact with community, and 3) encouraging students to develop their resources by themselves.

George Woo offered some perspectives that are particularly relevant to CSUSF, but may be useful for Asian American Studies in general.

Asian American Studies should make the learning process occurring in the community a legitimate academic concern. This learning process must be institutionalized. Because the goal is community enhancement, the community must have control over who works in the community. How a student is utilized depends upon his/her level of awareness. The key to the student-community relationship is that students should not treat themselves as students but as members of the community; i.e., have more then temporary and short-term commitment and responsibility to the community. This attitude is a solution in San Francisco because CSUSF is historically a community college with strong ethnic community identification.

e. Mason Wong (Youth Service and Coordination Center, San Francisco)

The remainder of the afternoon session in "Service and Action" centered around Mason Wong's perspective that students are not committed in their endeavors in the community. Too often students leave tasks unfinished or create more problems than they solve, leaving community people to follow through. Students should take responsibility and be accountable for their actions.

George Woo added that because students have degrees they should not assume that they are community leaders. He reiterated that students must be members of the community.

III. Conclusion

The central issues in this workshop were the pros and cons of student involvement. Two positions were discussed. The perspective against student involvement was mostly a criticism of the lack of quality in students' community work. Lack of commitment, responsibility, and follow up were most frequently cited. Furthermore, students were seen as unknowledgeable of the community conditions and processes because they do not live in the communities. Thus, in the short time they spend in the communities, they usually create more problems for the community people to untangle.

The second position was a response to the above. An appeal was made for community people not to generalize about students or Asian American Studies. Because Asian American Studies and students have made mistakes should not mean that there is no need for students or the programs. Community people have a responsibility to sensitize programs and students to community problems. Because continuation of the discussion was anticipated in the evening session, no attempt was made to summarize the discussion. Unfortunately, that evening session did not meet. In short, no consensus was reached, and more questions were raised than answered.

WORKSHOP

THE INVOLVEMENT OF PROFESSIONALS IN THE COMMUNITY

Chairperson: Larry Jack Wong, San Francisco
Dale Minami, Asian Law Caucus, Oakland

Resource People: Ed de la Cruz, Pilipino Organizing Committee, San Francisco
Earl Shiroi, Asian Community Services, Sacramento
Paul Takagi, UC Berkeley

Recorder: Andrew Noguchi, UC Davis

Before the discussion of issues, two terms were defined: community and professionals. Communities were seen to be of two types: locational communities and target communities. An example of the former is the South of Market area where the Pilipino Organizing Committee is working, and an example of the latter is all Asians with legal problems, whom the Asian Law Caucus in the Bay Area is trying to serve. For convenience sake, professionals were defined as doctors, lawyers, teachers, social workers, and the like.

The four basic issues discussed were: (1) What is the nature of professionals, communities, and their relationship? (2) What should be the role of professionals in the communities? (3) How do you get professionals to work with the communities? (4) What should be the role of Asian American Studies in relation to professionals and the communities?

What is the nature of professionals, communities, and their relationship? Virtually everyone who spoke opposed the traditional image of a professional. A professional is seen as monopolizing knowledge and skills and selling them to the highest bidder. Instead, people felt that professionals should use their knowledge to serve community needs.

Even then, the usefulness of professionals to the community was questioned. A few people suggested that professionals are so removed from the masses of people and their problems that they do not know community reality. Consequently, such professionals would not be very effective. Others suggested that professionals are limited by their profession even if they want to work with the communities. The nature of the law was used as an example. The law protects people's rights to some degree if one knows how to use it, but at the same time, the law is made by and for the rich. Therefore, the law also prevents the masses of people from "interfering" with the "rights" of the rich. Even a community-oriented lawyer can only go so far working within such a legal structure.

One person suggested that this dichotomy between professionals and the communities be approached as a problem of theory and practice. There is a need for technical skills and also a need for dealing with the people's needs. These two must be linked together. The skills of the professionals must be applied to the needs of the communities. In that way, the professionals become more useful and the communities are improved.

What should be the role of professionals in the communities? Again, most people disapproved of the traditional image of professionals who are viewed as preserving the status quo by acting as a tool of control. A traditional professional defines the nature of community problems, then offers the community a solution instead of letting community people decide upon a solution for themselves and helping them carry out their decision. Such persons merely give the illusion of change by helping individuals, but in reality they mainly help themselves and their profession.

One person suggested that the role of a professional should be to infiltrate the system and try to influence the professional to become more responsive to community needs. In other words, Asian American professionals should be working in all segments of society, including the government bureaucracy.

One group suggested that professionals should be doing work that directly benefits the communities. The Asian Law Caucus' practice of only taking cases that in some way help Asian communities was cited as an example.

A few people completely disagreed with the concept of service. They thought that the answer was in organizing and educating the people so that they could take care of their own problems. In that way, the communities won't become dependent on professionals and the professionals won't perpetuate their own positions. In the South of Market area, Pilipinos are organizing to get jobs for themselves from large employers. They aren't dependent upon and enslaved by welfare and social workers.

How do you get professionals to work with the communities? One person observed that since it's so hard to get into professional school we should focus on educating those who are already professionals. Most people disagreed. They said that most traditional professionals cannot be changed easily, thus future professionals should be the main target. The communities can educate future professionals through Asian American Studies, mobilize to get non-traditional students into professional schools, and in that way prevent missionary attitudes sometimes assumed by professionals working in Asian American communities.

What should be the role of Asian American Studies in relation to professionals and the Asian American communities? Everyone agreed that Asian American Studies should work to re-channel professionals into the communities. However, there was disagreement as to how this could be done. Some said that Asian American Studies should try to change individuals before they got into professional schools. Others expressed a need for Asian American Studies to change professional schools. If Asian American Studies doesn't take advantage of its potential influential position as part of the academy to influence professional training, those schools would continue to brainwash students.

Still others pointed out that there is a dichotomy between Asian American Studies and Asian American communities. Consequently, if Asian American Studies is to do anything concerning the communities, these programs have to be run not only by students and academicians, but also by community people. Only through coordinated efforts could future professionals get a true picture of community needs and how these needs can most effectively be met. Only then would there be a strong enough power base to change professional institutions.

The significance of this workshop on the involvement of professionals in the communities is elusive. There were numerous political perspectives on all the issues, which possibly led to the lack of any real conclusions or suggestions for action. This type of diversity is to be expected considering the nature of community, Asian American Studies, and professional people. Going from the communities, to Asian American Studies, to the professions, the people become richer, fewer in number, and more of an elite who are often removed from the great majority of Asian American peoples and their problems. This leads to the seeking of "professionalism" among the professionals and "academic viability" within Asian American Studies, rather than serving the needs of the people.

If we assume that all threee groups have something to offer to the struggle of Asian people in America, then the problem becomes one of effectively combining these resources: The skills gained through professional schools and Asian American Studies programs and the practical experience and knowledge of community people. It's up to professionals, Asian American Studies, and community people to join together to find a working solution.

WORKSHOP

COMMUNITY ORGANIZING

Chairperson: Stan Abe, Westside Community Mental Health Center, San Francisco

Resource People: Ed Ilumin, Pilipino Organizing Committee, San Francisco
Tom Kim, Demonstration Project for Asian Americans, San Francisco
Steve Wong, Everybody's Bookstore, San Francisco
Germaine Wong, Chinese for Affirmative Action, San Francisco
Alan S. Wong, ASIAN Inc., San Francisco
Wilma Chen, Everybody's Bookstore, San Francisco

Recorder: Debbie Moy, UC Davis

The Community Organizing Workshop focused on community orientation in Asian American Studies. The issues discussed were (1) community awareness in students, (2) programs involving students in the community, (3) students and their effect on the community, (4) campus and community, as separate or integral, and (5) goals of Asian American Studies. The following are the perspectives given on each issue:

1. Community awareness in students. Most people agreed that students should be exposed to the needs of the community. However, a point was raised that Asian American Studies should not force students into community work.

2. Programs involving students in the community. Discussion centered on programs initiated by Asian American Studies to teach students about the community. Such programs include community classes, class projects and work-study programs; all involve some type of field work in the community. The benefits of such programs include an increased community awareness in the students. There were some suggestions on how the students could be useful to the community; for example, working with the Chinese Progressive Association, students could help deal with agencies which supposedly serve all people, yet employ only English-speaking personnel; in J-town, students could aid the community by publicizing issues such as redevelopment; at the University of Hawaii, students could establish a resource center for the community. These suggestions were raised bearing in mind that community work and student field work are not always compatible.

3. Students and their effect on the community. There was strong sentiment that students "rip off" the community; that is, they only stay for six to eight weeks, and do not do the day-to-day work that effects change. One view was that strong convictions and a long-term commitment on the students' part would alleviate this problem. Although not stated outright, there seemed to be a consensus that the community is good for the students, but the students could be harmful to the community.

4. Campus and community, separate or integral? Some believed there is a dichotomy between the campus and the community. Others felt that the campus is an extension of the community through the student--students serve as community representatives to the campus and should

be responsible for changing the institutions to be more responsive to community needs; i.e., making it possible for more community people to go to school and helping to ensure that the education would be relevant. Another perspective was that oppression exists everywhere and the campus and community are united by these similar struggles.

5. Goals of Asian American Studies. Some felt that Asian American Studies should provide an alternative to traditional education and be a challenge to educational institutions. Others felt that Asian American Studies has become a front for educational institutions; the staff has become professional and has lost community contact. It was suggested that the community must want Asian American Studies for it to exist. But it was also pointed out that there are Asian American Studies programs with virtually no relationship with the community. No consensus on this issue was reached.

6. Significance for Asian American Studies. There were two major concerns throughout the workshop. The first and more prevalent was a professional concern--that of educators trying to teach students about the community.

The second was the community viewpoint that Asian American Studies should work with the community to effect the necessary changes. The community should control Asian American Studies and Asian American Studies should be responsive to the needs of the community. In this way, Asian American Studies can become a part of the community rather than merely seeing it as an educational tool.

It is significant to note that the community persons present at the workshop were not asked to comment further on this viewpoint. In this "community organizing" workshop, there was little if any discussion on organizing, issues concerning the community, how those issues effect Asian American Studies, or what Asian American Studies could offer the community.

If this workshop can be considered indicative of the perspective of Asian American Studies, then it seems that Asian American Studies programs are isolated from the community and oriented more towards academic acceptability.

WORKSHOP

REACHING THE PUBLIC

Chairpersons: Edison Uno, Community Coalition for Media Change, San Francisco
Jim Okutsu, Asian Media, Berkeley; Japanese Community Services, San Francisco
Kathryn Fong, Chinese Media Committee, San Francisco
Julie Yip, Asian Media, Berkeley

Recorder: Keith Yamanaka, UC Davis

I. Issues

The issues discussed during this workshop were presented in the context of the media and its relationship to Asian Americans and Asian American communities. The issues discussed were:

A. Stereotypes/racism in the media
B. Relationship of media to the community
C. Employment in the media
D. Cable television

II. Perspectives - Discussion

The discussion of Stereotypes/Racism in the media concentrated on the Asian image in the media, how that image affects Asian Americans, and what Asian Americans can do to counter and eliminate those images.

As typical examples of Asian images in the media, two magazine articles, "Have You Tried a Chinese Lover?" from Cosmopolitan and "Girls of the Orient" from Playboy, were mentioned. Both articles portrayed Asians as merely bodies to be used and manipulated by any white male or female.

As further examples of stereotypes the media attributes to Asians, tape recordings of two objectionable commercials, since removed from the air due to the efforts of Japanese Community Services, were played. The first, from the radio, was for the California Prune Advisory Board. In it, a white male is ordering food in a Chinese restaurant. The waitress, supposedly Chinese, speaks with a quasi-Japanese accent and makes fun of Chinese foods. Asians supposedly have problems pronouncing the letter "L" as "R", yet when the customer orders prunes for dessert, the waitress says, "Oh, you mean 'plunes'," to imply that Asians can pronounce the letter "L" but not "R". The commercial also stereotypes the Asian woman as shy, complacent, giggly, and mysterious. The second commercial, also from the radio, portrays an Asian male as sly, sinister, treacherous, and mysterious.

The Kung Fu television show was another example of stereotypes discussed in the workshop. High on the list of grievances against the show was the familiar "white boy in yellow skin" routine--a white boy playing or acting his idea of how an Asian should act. While no other images of Asians from the show were specifically mentioned, the dominant attitude of the people in the workshop was that Kung Fu did not project a realistic image of Asians.

A panel member cited two major effects that negative images of Asians could have on Asian Americans. Directly, Asians might believe that this stereotyped image is the way they are supposed to act (a special danger to children--especially with shows like Charlie Chan and the Chan Clan on Saturday mornings); and indirectly, the majority whites in the country might believe that this stereotyped image of Asians accurately depicts Asian Americans.

In terms of eliminating the sources of the stereotypes, Kathryn Fong from the Chinese Media Committee, suggested that people write letters to companies, agencies and other institutions and people connected with the commercials, shows or articles, and object to such mistaken impressions. She noted that we cannot rely upon Asian actors and actresses to become involved at the forefront of such protests. Specifically, she related the futility encountered in attempting to persuade Asians involved with the Kung Fu series to express concern about the undesirable impact of the show since such action would jeopardize their already tenuous employment status. Thus, community people were encouraged to write letters of protest to:

Jerry Thorpe
Warner Brothers Studio
Warner Blvd.
Burbank, California

Kathryn Fong also noted that people should send letters to the advertising agency(ies) supporting the show, the network, local TV stations, the Federal Communication Commission (1919 M Street NW, Washington, D.C. 20554), and to other Asian groups concerned with media. Letters to other Asian media groups would aid them in determining what other Asians are doing and greatly increase the possibilities of coordinated activities. The letter writing suggestions also apply for the commercials on radio and television.

Letter writing is not the only action people can take in combating stereotypes. Asian people in communities have the alternative of taking the initiative and actually getting on the air on their local radio and TV stations. The positive results of such exposure on stations include the fact that the stereotypes of Asians would be dispelled by Asians themselves, that this in turn, would advance self-determination, and that such exposure would offer programs of special interest to the Asian communities. Such an example is Asian Media which broadcasts over KPFA-FM in Berkeley and KALX-FM, UC Berkeley. Asian Media on KPFA-FM provides Asian community and campus groups access to airtime for a discussion of happenings of interest to Asian Americans. On KALX-FM, Asian Media broadcasts programs of interest to the Asian community at UC Berkeley.

Various methods for getting airtime were discussed. One method of obtaining airtime for a specific program requires that the intended program already be prepared. This method makes use of the FCC rules on "Public Access". These rules state that every TV station must, within six months of its renewal date (which occurs every three years), conduct a community ascertainment discussing that station's programming with the people of the community. Therefore, by keeping tabs of each local station's renewal date, having a program already prepared and talking to those carrying on the station's community ascertainment, it may be possible to have such a program aired over that station.

Going directly to networks and local stations is another method of obtaining airtime. In this way the Chinese Media Committee was able to offer an English instruction series for Chinese-speaking people, a tri-lingual series teaching Mandarin, and simulcasts with network TV news programs being carried over network radio stations in Chinese, enabling the Chinese-speaking to watch and understand the news. A simulcast of the NBC special, "The Forbidden City" was also negotiated. For detailed information on this procedure, write to:

Chinese Media Committee
669 Clay Street
San Francisco, CA. 94111

The relationship of the media to the community was discussed, focusing upon how Asian American communities could use the media to serve their needs. References to other sources of information regarding this topic included Nicholas Johnson's book, How to Talk Back to your TV, and

Asian Americans for Fair Media
c/o United Asian Community Center
43 West 28th Street
New York, New York 10061

Jeanie Chin of Asian Americans for Fair Media discussed some of the activities of her organization, specifically, actions to combat racism and stereotypes in the media towards Asians, access to airtime, and a list of advertising agencies producing racist commercials.

There are problems with community groups broadcasting their own programs, however. First, there is no pay for the community people who work on the programs, and rarely for the camera crews, who, in addition to not getting paid, must also work during their off hours. The alternatives to special programs are public announcements which run from one minute to an hour of free time.

Much of the discussion during the workshop was concentrated on the first two topics--stereotypes and the media's relationship to the community. Due to time limitation, the last two topics, employment and cable TV, were only touched upon.

During the discussion of employment in the media, it was noted that there is presently a bias in favor of Blacks in hiring. Another problem for Asians is that Affirmative Action positions are generally lower eschelon clerical positions, yet, in order to get to the managerial or other higher positions, it may be necessary to take the minimal positions and work up. In terms of newspaper work, newspapers do have trainee programs, but very rarely do they lead to guaranteed jobs. There are also positions for what amount to token minorities doing stringer work (stringers are paid for assigned articles rather than on salary like regular staff), so that the situation in newspapers is not promising.

The final topic of discussion, cable TV, was discussed only briefly. The main points brought out were, a) the potential for minority control of TV stations with their own programs since by law stations must allocate a specified number of hours per week to community organizations and b) the potential of cable TV as a political weapon, both positive and negative, depending on which group has programming time. Edison Uno stated that the Community Coalition for Media Change is involved with negotiating for more Third World input into cable television in San Francisco, as well as demanding affirmative action hiring policies for TV and radio stations.

III. Conclusion

The influence of the media is pervasive--on the images people have of Asians and Asians have of themselves. This workshop provided suggestions for concrete action that Asian Americans--both in the academy and the community--can pursue to combat negative stereotypes and encourage more realistic perceptions.

V

NATIONAL ASIAN AMERICAN STUDIES COORDINATING ORGANIZATION WORKSHOP

WORKSHOP

NATIONAL ASIAN AMERICAN STUDIES COORDINATING ORGANIZATION

Chairperson: Gus Lee, UC Davis

Resource People: Cal Abe, UC Davis
George Kagiwada, UC Davis

Recorder: Mary Wong, UC Davis

The Conference Workshop on the proposed National Asian American Studies Coordinating Organization (NAASCO) opened with a brief history of its beginnings as a concept and its progress to this date.

On February 19, 1972, the Berkeley campus of the University of California convened a meeting of California Asian American Studies groups to determine the desirability of a second national conference. Ken Kawaichi, then coordinator of the Berkeley program, indicated at that time the many potential advantages of forming a national organization. It could:

- Provide Asian input into the federal government
- Provide advocacy for local programs
- Place Asian spokespeople into influential positions

The idea was well-received by the three dozen school representatives present, and was to be carried into the planning sessions and work sessions that spanned the next sixteen months before the conference in San Jose.

For the purposes of discussion, in the early Spring of 1972, Gus Lee of Asian American Studies at UC Davis titled the mythical body "NAASCO", for National Asian American Studies Coordinating Organization. George Kagiwada, the Coordinator of Asian American Studies at Davis, drew up a proposal paper on NAASCO*, and the acronym became a household word to at least two people in a matter of months.

A questionnaire was sent from Davis that spring to Asian American Studies groups across the country. It asked three general questions: (1) Would you be interested in attending a national conference? (2) How would you like to participate? (3) What do you think of forming a national organization? The responses were generally favorable to the first, usually vague with the second, and completely affirmative with the third. These reactions, however, were too general to draw more meaningful conclusions; but on a very general level, people liked the idea.

In a conference work session the next year, in March of 1973, it was decided that a NAASCO Workshop would be held at the Conference and the idea of its official formation offered to those interested.

---

*National Asian American Studies Coordinating Organization: A Proposal to be Multilated or Rejected But Ultimately Leading to an Emerging Reality." See Appendix A.

Gus Lee presented, "NAASCO as an Instrument of Control and NAASCO as an Instrument of Change." (See Appendix B) Questions and discussion centered on the following outline:

The Conference Workshop on the National Asian American Studies Coordinating Organization (NAASCO), a theoretical studies central body, seeks two ends:

1. An open and detailed discussion of a National Studies Organization and its desirability.
2. An open and detailed discussion of the possible designs and models for such an organization.

The Workshop also recommends that the following occur after the Conference:

1. That a volunteer body of Asian American Studies people form an active NAASCO Task Force.
2. That this body work for one year, 8 July 1973 - 30 June 1974, on the following simultaneous tasks:
    a. The national identification of all Asian American Studies groups and people.
    b. The publicizing of the plans to form NAASCO and the stimulation of discussions with those identified in 2a. above, to assess popular (or unpopular) opinion.
    c. The submission of a final report by 1 July 1974 indicating recommendations on at least eight critical points:

ORGANIZATIONAL PARAMETERS. . . . . . . .these criteria are offered by the Workshop as vehicles for a structured discussion. In a very real sense, we who are presently participating compose the premiere task force; we can decide to discard the idea of national organizing, or effect the necessary steps to create it.

1. Purposes
2. Functions
3. Objectives
4. Goals
5. Governance
6. Funding
7. Location
8. Plan & Procedure

What follows is a very brief and cursory look at these parameters.

1. PURPOSES (generic aim, intent)
    A. Communication (imparting and exchange of information)
    B. Coordination (integrated action, interaction, and harmony)
    C. Consolidation (combine, form union, make solid and coherent)
    D. Centralization (bring under central authority)
    E. Collectivization (commonality in effort)
    F. Control (direct, regulate, and govern)
    G. Capability (power through right and ability)

Purposes must align themselves closely with Goals, Parameter #4.

2. FUNCTIONS (specific, proper and natural organizational actions)
    A. Inter-Studies Communication
        1. census
        2. transmission
        3. interchange
    B. Academe
        1. scholastic synergism (i.e., working together)
        2. administrative expertise and support
        3. funding
        4. peoplepower
    C. Political
        1. input to local and federal agencies, commissions, et al.
        2. membership input into NAASCO
        3. organizational influence on policy formulation
        4. non-partisan input to major political parties

- D. Community
    - 1. action synergism
    - 2. community development expertise and support
    - 3. building American pan-Asianism
    - 4. funding for projects
    - 5. peoplepower
    - 6. development of a national community framework

3. OBJECTIVES (short-term targets achievable in the forseeable future)
    - A. Identification of all Asian American Studies Groups
    - B. Pre-Organization Publicity
    - C. Pre-Organizational Discussions
    - D. Design of Charter
    - E. Selection of Personnel and Locale
    - F. Formation, Incorporation, and Funding
    - G. Compendium of Studies Materials
    - H. Active Peoplepower Lists
    - I. Active Research Effort List
    - J. Active Community Action List
    - K. Introduction of Members to Federal Committees, Commissions, et al.

4. GOALS (long-range, normative targets reached through the discrete achievement of defined objectives according to a Plan and Procedure)
    - A. Strengthen and Improve Asian American Studies Nation-Wide
    - B. Identify Asian American Studies Objectives and Goals
    - C. Provide a Broad Base for Significant Self-Criticism
    - D. "Build Asian Unity to Serve Asian Integrity"
    - E. Improve American Society for All of its Peoples
    - F. Improve the Human Condition

5. GOVERNANCE (exercise of authority, direction, or control)
    - A. Structure (leadership, review and action mechanisms, etc.)
    - B. Personnel
    - C. Accountability
    - D. Membership
    - E. Charter or Constitution (fundamental laws, principles, by-laws)

6. FUNDING
    - A. Public
    - B. Private
    - C. Membership
    - D. Single Source
    - E. Compositional Support

7. LOCATION
    - A. Region (California, D.C., Hawaii, New York, Northwest, Rocky Mountain, Midwest, etc.)
    - B. University and college
    - C. Community (urban, rural)
    - D. Permanent
    - E. Mobile

8. PLAN AND PROCEDURE (blueprint for action: open to the floor)

Notes on the formation of NAASCO as a non-profit corporation...
(thanks to Cal Abe)

1. Of the three standard forms of association (to include Trusts and Associations), the Corporation is the best. It is a multi-purpose legal entity which can receive tax-deductible contributions, offers limited liability to the membership, sanctions the delegation of authority to representatives, etc. Further, the General Non-Profit Law allows for broader purposes than any other authority and has no disadvantages.
2. Considerations to be made in forming NAASCO as a non-profit corporation.
    - a. Choice of name cannot be misleading
    - b. Requirement of at least three incorporators
    - c. Statement of general purposes
    - d. County of the principal office
    - e. Naming of three or more persons in the articles of incorporation

f. Statement of number of directors and their qualifications
g. Terms of directors, re-election, removal
h. Constituency of the membership: qualifications and dues (?)
i. Naming of officers and their election, removal, terms
j. Calling of meetings; definition of quorum
h. Naming of committees
i. Amendment of by-laws

No firm decisions were made on the national organization. A Task Force, however, was formed by a variety of interested people. It informally assumed the charges specified in the NAASCO Workshop Outline.

The actual formation of NAASCO, or a similar instrument, is dependent on the Task Force's efforts and the response it elicits. If our work is thorough, and the interest and commitment of Studies people and programs clear, we will have a national organization.

Because of the heavy implications involved, an interim period of discussion and reflection is essential. We are working with an idea that bears fantastic potential and considerable capacity for service. It can also consume energies unnecessarily if we are unclear as to our purposes, our specific objectives, and our common procedure.

The Task Force will contact as many Studies programs and people as is reasonably possible. We urge all to consider the issue of national organizing and to develop a personal position. The Task Force will produce its findings in the summer of 1974. For further information or for recommendations, please write NAASCO Task Force, Asian American Studies, TB 99, University of California, Davis, California 95616.

天下為公

VI

STUDENT ORGANIZATIONS WORKSHOP

WORKSHOP

STUDENT ORGANIZATIONS

The following paper, delivered at this workshop, was collectively organized by the following students:

Joanne Fujiwara, UC Berkeley
Forrest Hong, UC San Diego
Victor Huey, Laney Community College
Roy Nakano, CSU Long Beach
Pam Tao, Laney Community College
Lulu Tsai, UC Davis
Jeff Tsuji, UC Berkeley
Livia Wang, UC Davis
Butch Wing, UC Berkeley
Steve Wong, UC Berkeley

After the presentation workshop participants broke up into several small groups to discuss the paper.

* *

INTRODUCTION

In this workshop, we will focus on why we feel Asian students should unite to form student organizations; the type of relationship that should exist between these Asian student organizations and Asian American Studies; and the nature of student organizing.

History is the struggle of people to change society, and students have been a vital force in this process. Students are young, energetic, and mobile. They are intellectually-directed, able not only to grasp ideas, but also to be active and to organize. Historically, students have recognized the need to develop strength and unity with other sectors of society. They have played an important role in raising issues to the larger society, in organizing and building mass support for issues, and in bringing progressive ideas together to formulate political strategy. By looking at the revolutions in China and Cuba, and at the present struggles in the Philippines, Korea, and Vietnam, we can see that students have and continue to perform these tasks.

We students in the U.S. today must also carry on these important roles. We must continue to expose the contradictions of our society and to build support for all kinds of issues on campus, in our communities, and in the work place. While realizing the importance of our tasks, however, we students should also recognize that we are only part of the over-all mass movement. We must combat the tendency to see ourselves at the forefront of every struggle. We must work alongside other students, as well as community and working people, instead of trying to place ourselves somehow above them.

When organized and clear about the task to be done, students have moved and achieved results. Asian American Studies is one example of this. Students had to fight for the right to decent education and out of the struggle on campus came a program long needed by Third World people. The life of Asian American Studies has its roots in struggle on the campus, in the community, and in the total society. Without this, Asian American Studies ceases to be valid. The importance of student organizations is directly linked to the existence of Asian American Studies on campus. Asian student organizations should provide a channel for students to become an active organized force on campus, able to relate to broad sectors of students, and to key social and political issues. They should provide a means to enable students to crystallize their potential and raise their level of consciousness through actual participation and concrete practice in struggle.

I. The Growth of the Asian Student Movement

The growth of the American student movement can be attributed to three great movements that had immense impact on our society. First was the civil rights movement, which sparked a growing militancy among Black Americans. Black people, in fighting against racism and for their democratic rights, played a vanguard role in the struggle of all Third World people in the U.S. This movement also set into motion a wave of student activism; students played an important role in building support for the Black struggle among other sectors of the population, and were active organizers and participants in the movement.

Secondly, the anti-war movement brought the struggles of the American people to a new level. Students played a leading role in exposing U.S imperialism in Indochina, and building massive and widespread opposition to the war. As part of the movement, Asian students recognized that the war related concretely to the struggles of Asians in America. Thus, we informed people of the racist and genocidal character of the war and found parallels between the Vietnamese people's fight for liberation abroad and our fight for liberation at home.

Thirdly, student unrest and activism struck campuses across the nation, calling attention to institutional racism and the irrelevancy of the educational system to the lives and needs of the American people. We began to see that these issues were not isolated cases, but instead, glaring reflections of the fundamental problems facing all of society.

Again, Asians were a significant force in the movement. Spurred on by the Black and anti-war movements, we soon recognized our own history of racial oppression and the contemporary problems facing us. As our consciousness and identity matured, we began to relate to problems in our communities, on the campus, and in general society. Asians brought forth the militant demand for self-determination; i.e., our right to maintain and build our national cultures, history, language, etc., and to determine our own destinies, free from racial oppression. To lead this sweeping Asian movement, many campuses formed students organizations, such as the Asian American Political Alliance on the West Coast.

The Asian student movement exploded and peaked during the Third World strikes of 1968-69. Asians, along with other Third World people, demanded the formation of an autonomous college that would meet our needs. After a long and hard-fought strike, we won the battle for ethnic studies, but did not gain complete autonomy from the administration. Nevertheless, the militant strikes at Berkeley and San Francisco State led to the establishment of Asian American Studies programs across the country.

II. The Complementary Relationship between Asian American Studies and the Asian Student Movement

The emergence of Asian American Studies nation-wide attracted progressive and active Asian students. Student organizations merged with the Studies programs, and together they became a leading force in the Asian movement. Asian American Studies played an instrumental role in building the consciousness of Asians, unifying students, and in providing an intellectual foundation for analyzing the problems facing Asians in the U.S.

But, Asian American Studies has also had limitations in leading the Asian movement. In some cases, school administrations implemented Asian American Studies to pacify and co-opt student dissent. Asian American Studies is dependent upon and restricted by the larger educational institution, and is oftentimes limited to serving a purely academic function. As a result, Asian American Studies tends to be isolated from the masses of students instead of being a part of the various struggles of Asian students, workers, and communities.

How can Asian American Studies be a tool of change when it is under the thumb of college administrations? This question is a crucial one, particularly in light of the present attacks on services to Third World students, such as financial aids cutbacks and threatened budget cuts in ethnic studies programs. There are different ways of approaching Asian American Studies as a tool of change depending on the particular conditions on each campus, but we'd like to offer some guidelines as to how we as students can keep or make Asian American Studies a tool of change.

Firstly, Asian American Studies programs have a legitimacy about them because they are linked to the campus system. This has both positive and negative aspects, but for now, we want to focus on the positive. Because Asian American Studies does have "legitimacy," it has the capacity to attract Asian students. The problem, then, is what to do with these students, keeping in mind that Asian American Studies should be a tool of change.

In courses, Asian American Studies must provide students with an awareness of the historical and present oppression of Asian Americans. This includes placing oppression in the context of the world and national situations; for example, presenting the immigration of Asians to this country as a direct result of U.S. expansionism in search of cheap labor and raw materials.

However, studying history must not be seen as solely getting intellectual satisfaction through "knowing one's own history," but instead seen as gaining a developmental understanding of conditions in the communities, on the job, and on campus, for the purpose of helping to improve those conditions. This also means that we have a way of looking at history as the record of society's fight to improve its conditions.

Not only do we students need to understand how we can contribute to constructive change, we also need to understand that we cannot change society by ourselves. Students initiated the first mass effort to expose the ugly nature of U.S. involvement in Indochina, particularly in Vietnam, but it wasn't until we could popularize these ideas and gain the support of other Americans that we were successful. In short, we are important in making change, but must involve large numbers of people to be successful.

Just reading about making changes won't help us to understand this. Asian American Studies can provide situations for us to come into contact with actual conditions. In the community and on campus, we can learn how to make changes by working with community people and other sectors of society actively engaged in the process. Asian American Studies can provide practical skills for community involvement, such as being able to analyze situations, being able to develop and popularize ideas, and seeing the need for organization. And just as Asian American Studies can help bring about change and build awareness in students, so can students help to increase broad-based participation on campus and in the communities.

The concept of Asian American Studies came out of a time when the need for education relevant to the needs of Asian communities and Asian Americans in general was gaining popular support.

But since campus administrators only reluctantly granted Asian American Studies, our programs are vulnerable and logical targets for attacks. We can see that the present curtailment of services to students on campus hurt Third World students the most. Just as Third World people are the "last hired and first fired," on campus, we are the last to get our remedies and first to lose them.

In order to maintain programs, as well as to insure the future development of Asian American Studies, student support is a crucial factor. But it is only if these programs are relevant to us, if they are worth defending, that we will fight against administration attacks.

All this points to why we students must be involved in the Asian American Studies program--on both the curriculum and administrative levels--to insure its relevancy and to help insure its existence. Because of the limitations of Asian American Studies, however, it is essential that we rebuild the broad student movement to organize Asian students in an on-going and independent manner, creating a base that is more communicative and less secluded.

Let us be clear that we do not see Asian American Studies programs as a negative force and want to replace them with student organizations. On the contrary, we continue to see Asian American Studies as an important force, and Asian student organizations as complementary to them. Being more independent of bureaucracy, student organizations have more flexibility to take progressive public positions; they have a greater ability to mobilize and informally relate to fellow students, and can participate in and organize for a wider range of issues. We can place much more emphasis on involvement and active support as an organization involved in practical activity. In this complementary relationship between Asian American Studies and Asian student organizations, each plays a specific role and has its specific functions, but can interact and cooperate to build even greater unity within the Asian movement.

III. The Nature of the Asian Student Movement and the Role of Asian Students

Now, let us discuss the nature and type of student organizations we want to build. We mentioned the strength of the mass movement earlier. It is in this context that we must view the student organizations. They must be part of this movement and take on a broad form, uniting the many progressive Asians on the campus. In this way, our ideas can reach a broad sector of the student population and be linked with its interests and demands.

In order to build a unified organization, we must understand that Asians in America have experienced a common history of racial and national oppression. This oppression has had two results: 1) it divided Asians from each other, from other oppressed people, and from the larger society; and 2) it stripped us of our cultural, social and political identity. We are all struggling against this oppression, and through this struggle, we must build our strength and advance the Asian movement.

The following are five areas of work where Asian students can concentrate their efforts: 1) campus, 2) community, 3) work place, 4) unity with struggles of Asian countries and opposition to U.S. intervention, and 5) women's struggles. It is vitally important to see this work as part of the effort, to win and protect the rights of Asians in America and to advance the general mass movement.

The main area of work, naturally, is on the campus. We feel students are best able to organize other students because we share similar life styles and class backgrounds, are geographically concentrated and have constant contact and interaction with each other, and share common problems in fighting for our education. With the recent EOP cutbacks, the limiting of financial aids and child care programs, the right of students to a decent education has been severely impaired. These issues and like issues should be fought by students and student organizations.

The second area of work is the Asian community. Problems such as immigration, redevelopment, inadequate low-cost housing and medical care, and exploitation in garment factories and restaurants continue to plague our communities. Also, just as on the campuses, financial cutbacks have dealt severe blows to social service agencies serving the Asian community.

As students, we should unite and support all efforts to better the situation in our communities. We can do this by 1) building support committees on campus which organize and help bring the issue to other sectors of the population, 2) working with the community on campaigns around issues such as housing and redevelopment, budget cuts, etc., and 3) becoming part of the community and working and organizing on a consistent basis.

In relating to the community, however, we must have no illusions about merely serving the community--it is we who must learn from experience, and we must work with, not for, our communities.

A third area of work relates to working class or labor issues. This area may sound vague, and some may question, "Why or how do we relate to these struggles?" But there are two aspects to this question. First, working people suffer similar oppression as do students, and in fact, face the most extreme exploitation in our society. Thus, they are the most important progressive segment of society and must be at the vanguard of any movement for fundamental change. Students must learn from working people for they are the makers of history. Also, many students upon graduation will become workers and laboring people. Therefore, we must begin now to see that our involvement in the Asian movement will continue when we make this transition.

Because of these two aspects, we must begin to raise the consciousness of working class struggles; we should expose the conditions in Chinatown (sweatshops and restaurants), of Pilipino and Chicano farm workers, and of all Third World workers in the country.

Fourthly, we must extend the unity of Asian Americans to Asians struggling throughout the world. Directly related to this is our opposition to U.S. intervention in the internal affairs of other countries. We stated earlier that the Vietnamese people's fight for self-determination is similar to our struggle at home. Their victory, and our role in support and solidarity, serve as an example for all of us here today.

This international solidarity is important because many nations are presently fighting for their independence. Concretely, our support of the national right to self-determination means, 1) that we demand an end to the bombing of Cambodia, 2) we support the movement for national democracy in the Philippines and stringently denounce the present state of martial law, and 3) we support the peaceful reunification of Korea.

Women's organizing work is fundamental to all of our efforts. It is time that we all see that for our movement to be successful, it requires the ideas, the creativity and the strength of both men and women, and that together we must work for common goals.

Conclusion

The Asian student movement must intensify and rebuild itself. Asian American Studies and Asian student organizations can and must work together. Asian American Studies arose from the student movement, out of the struggle for relevant education. We must continue to carry on that struggle today, for it is the struggle of Asian people that keeps Asian American Studies viable. Thus, to remain relevant to students, Asian American Studies must be active in current struggles by raising a wide variety of critical issues.

Student organizations are a viable means of involvement because they are not hindered by the limitations of Asian American Studies. For example, student organizations are not dependent on federal funding or restricted by vast administrative rules: they also do not become preoccupied with the social reformism, careerism, professionalism, and academia which often prevail in many Asian American Studies programs. All of us here must recognize that our work after we leave school will be most effective--not by our becoming social workers or other professionals in the traditional sense--but by our living and working among community and working class people.

In the same way, we students should realize that we are most effective in working with those with whom we live and work; i.e., with our fellow students. We must apply our energies where they will be most effective, that is, in rebuilding the Asian student movement. We need to gain a better understanding of our role as students in the movement. We must combat our weaknesses and develop our strengths. We need to reach out to the broadest sector of students to unite and work for social change by initiating and working on campus issues and supporting the struggles of community and working class people. Nilo Tayag, a Pilipino student activist, said that "only in the actual participating in the struggle can one acquire a true understanding." And so, it is only through contact and work with other students that we will become clearer in our organizing focus.

Each of us has a lifetime ahead of us. Let us cast no illusions. Let us deal with the problems of society at hand--the exploitations, the oppression, the human misery--in the most affluent society in the world. Let us begin to pinpoint the roots of these problems and seek solutions to them. The task before us is a long and protracted one. But we have time and together we shall triumph.

VII

CURRICULUM SESSION

CURRICULUM DEVELOPMENT IN ASIAN AMERICAN STUDIES: A WORKING PAPER

Lowell Chun-Hoon, Lucie Hirata, and Alan Moriyama
UCLA Asian American Studies Center

Introduction

The following paper is an attempt to survey the state of Asian American Studies curriculum and to pose certain questions about the direction the curriculum is pursuing. About twenty-five questionnaires were sent out to select institutions across the country and we received eight replies to our inquiry. The following findings are derived principally from this survey and from other information available to us. Although our sample clearly has no validity as a reliable indicator of all Asian American Studies programs, we believe that the issues raised by our sample can be relevant to most programs.

I. HISTORY OF CURRICULUM DEVELOPMENT IN ASIAN AMERICAN STUDIES

Courses on Asian Americans began to be offered on university and college campuses in the late 1960's. Since then, Asian American courses have become familiar fare in higher education, particularly on campuses where there is a significant body of Asian students. Nevertheless, Asian American Studies as a coherent set of courses forming a curriculum is slow in forming.

Part of the difficulties in developing a curriculum is the dependence on university or college administration and established disciplines. Most of the Asian American courses are housed in one of the social science departments, such as sociology or history, and are contingent on the approval of these departments. When many Asian Americans refute some of the social science research conducted by established professionals, it is no wonder that departments often find them objectionable. In addition, new directions of research and interpretation so far have been provided not by established scholars with Ph.D's, but by individuals who have emerged from the Cambodia crisis, the Black Power struggle, and the Asian American movement. Without the traditional "union card", most of these scholars have not been accepted by the universities as qualified instructors. The few Asian American Studies programs that have escaped the stronghold of the established disciplines face the same problems although to a lesser degree.

In order to give a general view of the history of curriculum development, we solicited information from twenty-five universities and colleges that have Asian American programs or courses through a loosely structured questionnaire. Results from the eight responses we received may be summarized as follows:

A. Origin and control of Asian American Studies

With the exception of two institutions, all programs began with intensive student involvement; some programs may be considered direct results of student agitation. However, once they were established through university authority, student control lessened. Currently, although student involvement at the decision-making level is still evident in some cases, direct control of the curriculum is largely in the hands of non-student staff members, with students playing an "advisory" role.

Of the eight institutions, six have programs, the other two have courses offered through established departments and do not constitute a program of studies. While none of the programs are truly independent, some are more autonomous than others: four are subjected only to college-wide committee approval, and have regular department-like budgets.

B. Type of courses

As far as we could determine, all courses are at the undergraduate level. Three institutions indicated that there is an overall structure to their programs, while others stated that the lack of faculty, and in some cases also students, led to the haphazard nature of course offerings. Basically, we found that an introductory course on the Asian American experience is offered at all eight institutions. After that, at least two patterns seem to be operating. One is a progression into in-depth studies and analysis of Asian Americans, often on specific subjects such as family, education, man/woman relations, etc. The second is a more detailed examination of particular Asian American groups, such as Japanese, Chinese, Pilipino or Korean. These seem to be the only groups that are studied in separate courses.

The following table summarizes the types of courses taught on these eight campuses:

Type of Courses	Number of Campuses
Introductory	8
Chinese Americans	4
Japanese Americans	5
Pilipino Americans	3
Asian Women	6
Literature & Art	2
History	6
Community	8
Korean Americans	1
Asian Americans in a larger context (Race & ethnic relations, Foreign policy, etc.)	3
Language courses	5
Hawaii	1

C. Teachers

Instructors in Asian American Studies are mostly part-time, and employed on a quarter-to-quarter, semester-to-semester or year-to-year basis. The number of instructors varies from a one-person show to an instructional staff of 15 during any particular quarter or semester.

Table I presents some data on the ethnicity, sex, and academic credentials of the instructors on these eight campuses. It is clear that there is a predominance of Japanese males in the instructional staff of Asian American Studies. Males in general outnumber females 3 to 1. Moreover, almost all female teachers are engaged in language instruction or courses on Asian Women. This seems to be a familiar story.

TABLE I

INSTRUCTORS IN ASIAN AMERICAN STUDIES

	Sex				Academic Credentials				
	F	M	DK*	Total	Ph.D	MA	BA or less	DK*	Total
Chinese	8	14	5	27	1	10	12	4	27
Japanese	2	27	4	33	6	14	6	7	33
Korean	1	2	0	3	1	1	1	0	3
Pilipino	4	3	2	9	1	1	4	3	9
White	1	4	0	5	4	0	0	1	5
DK*	1	3	1	5	0	1	0	4	5
Total	17	53	12	82	13	27	23	19	82

*DK=Don't know

The lack of instructors with establishment credentials may account for some of the difficulties in getting courses approved by university administration or traditional disciplines. Judging from reading lists and course outlines that we have received, there is no evidence that establishment credentials are any way related to the quality of courses.

D. Reading materials

Out of the 72 required texts used in Asian American courses, we have listed below the 13 most popular by rank order:

1. Tachiki, Amy, Eddie Wong, Franklin Odo with Buck Wong (eds.), *Roots: An Asian American Reader*, University of California, Los Angeles: Asian American Studies Center, 1971.
2. Jacobs, Paul and Saul Landau with Eve Pell, *To Serve the Devil, Vol. II: Colonials and Sojourners*, New York: Random House, 1971.
3. Allen, Charles R., *Concentration Camps, U.S.A.*, New York: Marzani and Munzell, 1966.
4. Thomas, Dorothy S. and Richard Nishimoto, *The Spoilage*, Berkeley: University of California Press, 1946.
5. *Asian Women's Journal*, University of California, Berkeley: Contemporary Asian American Studies, 1971.
6. tenBroek, Jacobus, Edward N. Barnhart and Floyd Matson, *Prejudice, War and the Constitution*, Berkeley: University of California Press, 1954.
7. *Amerasia Journal*, University of California, Los Angeles: Asian American Studies Center.
8. *Bridge: The Asian American Magazine*, New York: Basement Workshop, Inc., 54 Elizabeth Street.
9. Kitano, Harry H.L., *Japanese Americans: The Evolution of a Subculture*, Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1969.
10. Okimoto, Daniel, *American in Disguise*, New York: John Weatherhill, Inc., 1971.
11. Daniels, Roger and Harry H.L. Kitano, *American Racism: Exploration of the Nature of Prejudice*, Englewood Cliffs, New Jersey: Prentice-Hall, 1972.
12. Sung, Betty Lee, *The Story of the Chinese in America*, New York: Collier Books, 1967.
13. McWilliams, Carey, *Brothers Under the Skin*, Boston: Little, Brown and Co., 1964.

Roots: An Asian American Reader is the most widely used textbook in Asian American Studies programs, particularly in the introductory level classes. It is used in more than twice the number of classes than the second most popular text. This indicates to us that there is a preference for anthology type textbooks reflecting more than one author's opinions. To Serve the Devil, Vol. 2 is also a compilation of documents and opinions, as are Asian Women's Journal, Amerasia Journal, and Bridge Magazine.

There are other observations one can make from this list. The texts are generally recent works, most of them appearing in the late 1950's and early 1970's. The only exceptions are The Spoilage and Prejudice, War, and the Constitution, two works done during and shortly after World War II and which were published in 1946 and 1954. However, it has not been until very recently that they have become available in paperback. Texts dealing with the Japanese American experience, particularly on the relocation experience seem most popular among those schools we surveyed. Concentration Campus, U.S.A., The Spoilage, and Prejudice, War and the Constitution all deal with the relocation experiences of Japanese in this country. Since courses on Japanese Americans are most commonly offered by schools, this pattern is to be expected. Without more detailed data, it was not possible to compile a listing of the most popular texts by type of course, although this would have been useful.

E. Student support

Based on the incomplete enrollment figures that we have from various campuses, the following conclusions may be drawn:

1. Class size varies from campus to campus and from course to course. Obviously, there is a direct relationship between the number of Asian Americans in the area and enrollment in Asian American courses. Since most of the courses are geared towards Asian students, this is to be expected. It is clear to us that our curriculum needs to be examined more closely if we also want to reach non-Asian students.
2. The smallest class (not indicated as seminar) has an enrollment of 5 persons, the largest is a class with 117 students.
3. The following table shows some trends in student enrollment for the institutions and years for which we have data: (Davis, UCLA, Long Beach, San Jose, USC, Berkeley, University of Colorado, Fresno (incomplete for 1972-73)).

	1967-68	68-69	69-70	70-71	71-72	72-73 (incomplete)
Number of courses	1	1	63	121	113	87
Number of students	19	104	2264	3082	2885	1963
Average class size	19	104	35	25	26	23

Although the number of courses has generally increased, the average number of students per class has decreased. One reason may be that there is a growing preference for small classes. It could also indicate that the nature of our courses no longer meet the needs of our potential students.

II. UNDERGRADUATE PROGRAMS

All courses now offered in Asian American Studies are at the undergraduate level. Once programs have attracted student interest in enrolling in Asian American Studies courses, and secured a certain amount of funding, a stable program may be established to include the following:

1. Regular classes offered either through an established department or through an experimental program.
2. A level of introductory course designed to introduce this subject to new students.
3. Additional levels of courses for students, some preferably of a seminar nature.
4. A formalized structure through which students can do research and become involved in working in an Asian community.
5. An undergraduate major in Asian American Studies or an undergraduate minor with either ethnic studies, American studies, or Asian studies as a major.

Often the nature of the particular sponsoring unit for a program on campus has significant consequences. In the absence of an Asian American Studies or Ethnic Studies Department with its own "autonomy," most programs are faced with a choice of offering their courses through experimental colleges or traditional departments. The former approach may offer greater latitude for student control and experimentation but is only a temporary measure. Regular departments offer a more stable guarantee of courses, but often subvert many of the ends of ethnic studies by enforcing rigid traditional expectations of academic content and legitimacy.

A related concern is the need for some kind of structure for overall curriculum content, a means by which students may progress from introductory courses to more detailed analyses of particular aspects of Asian American Studies. At present, the planning of most courses seems too haphazard to ensure any kind of progressive development. Perhaps the only genuine progression that now exists is one from academic/personally-oriented courses to those which engage in more active community involvement. While these classes have served primarily to involve students in communities, they have seldom done so in a systematic way or considered what services students as a group of potential researchers could provide to a given community.

Lastly, the question of degree programs is also important, since such programs could serve as both leverage and an organizing focus within the university to bring greater integration to curriculum content and greater legitimacy to programs within the university structure. Although the absence of a body of committed faculty members is a major obstacle to the institution of such programs, they can ultimately serve to help Asian American Studies achieve a degree of permanence and stability not otherwise possible.

III. GRADUATE PROGRAMS

The masters and the doctoral graduate programs may be developed depending on specific circumstances and desired ends. Either program could offer a specific degree in Asian American Studies or it can be a component of a joint program leading to a degree in another discipline or a professional school.

The establishment of a M.A. program would meet the needs for junior college teachers, secondary school specialists in curriculum and teaching, and community researchers. The establishment of a Ph.D. program would meet the needs for college level teachers and researchers as well as contribute to the creation of an independent intellectual tradition in Asian American Studies.

IV. FACULTY DEVELOPMENT AND RECRUITMENT

One of the essential ingredients for a successful Asian American Studies program is a faculty available to teach classes and direct research projects. There are two categories of teachers available--those who have taught Asian American Studies classes in the past but who do not have regular college/university credentials, or those who currently teach in the college/university but who have no expertise or experience in Asian American Studies. There are problems connected with both types.

There are several ways to approach this problem. One is for the particular program to recruit a limited number of qualified faculty members from other schools. But since this practice will create a mutual raiding situation, it is more important to expand the pool of qualified teachers. This may take two forms; either developing faculty already established in their own disciplines, or graduate students. At most schools there are fewer problems in finding people with "legitimate" credentials. If the teacher in question is currently teaching at another college/university, that person should already have the appropriate credentials. Recruitment is not as difficult as it may seem. There are a number of professional and academic journals in every discipline and field of study, and almost all of them have a section devoted to job listings. At UCLA, two ads, one in the American Political Science Association Newsletter (one month) and the other in the Association of Asian Studies Newsletter (three months) resulted in more than one hundred responses. The American Sociological Association also maintains a listing of all minority sociologists and sociology graduate students. There are of course a number of problems to this approach of finding teachers. Schools and departments will hire new faculty members only if there are positions open. Even if programs recommend names to a department, in the end it is the department who will make the final decision from a number of candidates.

Another method is somewhat more difficult to implement, particularly if there is no outside source of funding. It involves developing a group of teachers and then trying to get them hired through Affirmative Action programs. One way of initiating this kind of development program could be similar to the UCLA Asian American Studies Center's Teaching Fellowship Program. Under this program a total of six graduate students who already hold MA degrees and who are commited to developing some aspect of Asian American Studies as a field of study (major or minor) are recruited for a two-year program of teaching, research, and continuing their studies towards a Ph.D. In return they are given a fellowship for those two years during which time they can advance to candidacy in their respective fields.

V. CONCLUSION

In different ways, different programs in Asian American Studies curriculum attempt to serve Asian American communities. All programs and teachers seem to recognize racism as a central factor in shaping American society and the Asian American experience. However, different perspectives on racism and serving the community dictated by ideology and circumstance do generate different approaches to curriculum.

Programs vary on how they define their constituency and the priorities they accord to satisfying these different groups. There are many possible ways of defining these alternative strategies, but we would like to suggest one general outline here.

As we see it, curriculum responds to three basic types of needs: situational, personal, and social. Situational needs are those particular circumstances at a given school which require unique solutions. A campus with little or no student involvement may thus seek courses which will broaden its base of student support as its initial priority. Or, a program may seek to capitalize on certain university requirements and fill them in a unique way. UC Berkeley's development of an extensive program of freshman English for Asian students is a good example of a creative response to this kind of specialized requirement.

Personal needs in curriculum concern the needs of Asian students as individuals for an opportunity to express their feelings, explore their own identity, and communicate with other people. Courses allow this kind of interaction to take place and attempt to help students locate themselves within a historical and social context. This focus is implicitly self-centered and introspective. In this sense, Asian American Studies curriculum is aimed at facilitating the students' search for a meaningful system of social ethics and ideology.

This concentration can easily degenerate into self-indulgence and can become merely therapeutic if it is carried too far. This can be overcome by insisting that the personal self be viewed in a broader social context. Personal problems can then be approached as having their roots in certain societal neuroses as well as individual circumstances, as products of relations between people and classes of people.

This view beyond the self is important for it offers students the opportunity to actualize ideas and beliefs. Where abstract ideas about personal identity, especially in the university context, invariably remain subjective and relative to some degree, social ethics and ideology in actual practice always provide some kind of reaction by which to assess the validity of these ideas.

In Asian American Studies, we see instructors as people interested and committed to learning about specific subjects who are willing to share their learning and learn together with students. Instructors should, where necessary, provide the overall structure in which learning takes place and define significant areas of concern. We believe teachers can and should present their own perspective toward their subject matter and not cloak their beliefs under the guise of value-free objectivity. Throughout, the goal of this teaching should be to create an interest in self-education and mutual education.

In general, our investigation of Asian American Studies curriculum leads us to believe that very few if any schools have articulated philosophies of curriculum. Many, if not most, schools are still struggling for survival in the university structure. For all of us this raises uncomfortable questions of the viability of programs that must serve two masters, the university and the community, at the same time. Though the demands of the two groups can be similar in some instances, the more difficult question we face is whether the kind of education Asian American Studies offers can be best carried out within the university system itself. Should we view Asian American Studies classes primarily as recruiting grounds for community movements or do these classes in themselves have unique contributions to make?

On another level, it seems evident that substantial numbers of those working in Asian American Studies and Asian American communities have gradually moved leftward in ideology as a result of the struggles on university campuses, in major urban centers and rural areas, and in protesting American involvement abroad during the late 1960's and early 1970's. As many of these ideologies assume a socialist, communist, or nominally working-class outlook, they will increasingly come into conflict with the conservative retrenchment occuring in higher education. At some point, the lines between action and education, individual service to students and collective responsibility to communities may easily diverge. If the past experience of Asian American Studies programs as isolated and fragmented units remains true, each program will then have to choose its own direction in the absence of any collective body for decision-making and planning.

This coming crisis need not be something to fear, however, for it is a logical result of an attempt to create, within the structure of one of the dominant institutions of existing society, a form of education that is aimed at specific advocacy rather than mythical objectivity; that tries to be accountable to groups traditionally unrepresented in the university structure and oppressed by society-at-large. This challenge to legitimacy and the very structure of authority of the university, is, in its own modest way, a challenge to the structure of society itself.

OVERALL CURRICULUM SESSION

The preceding paper, "Curriculum Development in Asian American Studies," provided the focus for this session. Following a summary of the paper, a number of criticisms of Asian American Studies curriculum were raised.

Mrs. Betty Lee Sung felt that Asian American Studies should concern itself more with educating non-Asians about Asia. Others expressed concern that because teaching positions in general are extremely scarce, that those interested in pursuing Asian American Studies would face difficulties since to do so might adversely affect their long range employment opportunities. Still others remarked that this concern with personal advancement was not a reason that Asian American Studies programs were initially instituted.

Ron Takaki of the University of California at Berkeley suggested that the discussion had so far evaded the central question: Why do we want Asian American Studies? What vision of society do we have? In the discussion which followed, Nancy Young of the University of Hawaii noted that enrollment at the institution was on the increase. The UH program aimed at bridging gaps between various ethnic groups, identifying with the concerns of oppressed peoples in the state, and introducing students to things they have not been exposed to, while students simultaneously assisted communities in various projects and research. Other persons suggested that the primary goal of Asian American Studies was to bring about change through an understanding of social conditions.

Franklin Odo of Long Beach questioned whether "objective" enrollment figures alone were an accurate reflection of what was happening in Asian American Studies. He felt Asian American Studies should address itself to questions such as the lack of minority leadership, the illusion of social mobility, a recognition of the effect of the "isms" (racism, sexism, etc.) on the Asian American community, the establishment of real and active links between the individual student and the community, and the understanding of historical and contemporary problems.

Ron Takaki then stated Berkeley's philosophy of curriculum. Essentially, it involved linking a larger vision of society with the reality of people and action. Traditionally, the university has been an oppressor of Asian people, but a new vision of Asian American Studies would attempt to open doors for Asian students in the university and act as their advocate. More importantly, it would seek to reverse the "brain drain" of talent from communities into white society. The goal of Asian American Studies, in brief, would be to reverse the process of assimilation.

Because a number of workshops on more specific aspects of curriculum development were to be held, the general session was adjourned at this point.

UCLA Asian American Studies Center

WORKSHOP

COURSE DESIGN AND TEACHING METHODS

Chairpersons: Dennis Fukumoto, University of Southern California
Franklin Odo, CSU Long Beach
Bill Wong, University of Southern California

Resource People: May Chen, UC Los Angeles
George Kagiwada, UC Davis
James Morishima, University of Washington
Ron Takaki, UC Berkeley
Buck Wong, UC Los Angeles

The purpose of this workshop was the improvement of Asian American Studies courses. Examples of course outlines and description of teaching methods used in Asian American Studies were made available to develop an arena for the discussion of problems and issues in teaching. Furthermore, a workshop paper was prepared by Dennis Fukumoto (USC), Franklin Odo (CSULB), and Bill Wong (USC). This paper was intended as a composite statement of areas of interest and issues of concern to provide a base and a catalyst for discussion. Therefore, extreme statements, some of which are even contradictory, were purposely included. The paper, here reproduced in its entirety, should *not* be viewed as a position statement of either the workshop or the conference.

* *

WORKSHOP PAPER ON COURSE DESIGN AND TEACHING METHODS

In one respect, the purpose of Asian American Studies courses is no different from any other course in the University: to teach the individual how to think and how to learn. Asian American Studies courses, however, must be more vigilant and aggressive in their efforts as there are many institutional and social obstructions to challenge. Asian American Studies should seek to "undo" the institutionalization through which students, Asian and non-Asian alike, have been processed. "The school environment restricts the students to the process of memorizing somebody else's answers to somebody else's questions. The most important intellectual ability man has yet developed--the art and science of asking questions--is not taught in school." (Postman, *Teaching as a Subersive Activity*.)

If Asian American Studies is to have an impact on Asian Americans as well as upon society as a whole, it must develop individuals who can capably deal with the myriad of racist and dehumanizing facets of our society--individuals who are self-reliant and are also unlikely to be easy prey to hucksters of any ideology or other persuasion.

The content of the courses should present a variety of primary and secondary sources as well as different points of view. Knowledge and learning are not founded on a democratic sanctity of popularity or conformity, but on the constant questioning and scrutiny by individuals. Asian American Studies has the responsibility and obligation to develop such individuals.

I. COURSES

Introductory Courses

Most introductory courses are broad survey courses designed to give students a brief background and develop their interests in Asian American Studies. In an introductory course, it should never be assumed that the students have a background--only that they have an interest. This course can serve as a basis for other courses and for the development of new courses. It should be designed to accommodate both Asian and non-Asian students. The instructor should have a broad background in all areas of Asian experience and definitely have contact or access to various Asian American communities. General texts such as Roots and To Serve the Devil, Vol. II are good material for reading. Most of the material, however, should be covered in lectures and class discussions of the materials (lectures and reading). Students should be encouraged to develop independent thinking and analysis of the materials; for this purpose, controversial or opinionated subjects can be used as discussion topics.

History Courses

All history courses should include an introduction to the methodology of history. Students can be introduced to the fact that most history is an exercise in interpretation: an application of value judgments to individual events. With an introduction to the nature of the historical process in our society, students can be encouraged to observe and apply consistent and predictable principles in their study of history. History courses should include broad reading materials, and discussions by students should be based on those readings. Utilization of research papers as a learning tool would be advantageous.

Identity Courses

Identity still remains one of the major issues for all Americans, especially the subgroups of our society. Yet, the issue of identity for Asians can be approached from two perspectives: 1) the identity problem as merely a major problem for Asians essentially no different from others in contemporary American society, or 2) the loss of Asian identity as consistent with the majority treatment of all minority peoples. Students while being given a background in social psychological theories, can become aware of the inherent limitations of utilizing theories developed from a "White" framework. Most topics relevant to identity tend to be subjective and opinion-based, and therefore would be useful for stimulating discussions and interest.

Community Courses

While most individuals belong to some form of community, no single definition for the concept has been found adequate for all situations. Community courses are, therefore, difficult to define. Community courses deal with "abstract" concepts as well as "real" problems of communities. Students should be prepared to understand community dynamics and their diversity. Once a broad understanding is established, individual topics or segments of the community can be studied and discussed. Students should be encouraged to take field trips and do projects in the community. Students can select a segment of the community which interests them and apply those techniques or tools which he/she is developing at the university to attack an issue or problem; e.g., Asian American material in the elementary school, urban planning in the community, organization in the community.

Seminars on Independent Research

One of the most vital concerns of Asian American Studies programs is the lack of quality contemporary materials. The seminar course is for the advanced student who has the subject background and tools of academic discipline to develop quality material. The instructor cannot be familiar with all areas of concern, but should have access to materials and other resource individuals who would be able to direct the students. Use of the library, census data, survey methods, model building, and statistical analysis are some of the techniques that could be taught in the research class. Personal direction by the instructor as well as discussion in class should be encouraged to help each student in his study.

II. TEACHING METHODS

Lecture

Lectures are the most commonly utilized method of teaching. The instructor should have a strong background in the subject of the lecture and should also be well-prepared. Time should be alloted during or after the lecture for discussion and questions from the students. The lecture is one of the most difficult means of concisely presenting class material, and the content faces the inherent danger of being accepted without question. Students too often take the instructor's word both because of a presumption of knowledge and the power of grading. Lectures should be utilized to stimulate student thought. Controversial topics or statements should be included as part of the format; the lecturer can present material that contradict reading assignments.

Discussion

Discussions are viable only when a significant number of students are prepared, and if students are familiar enough with each other and the teacher to risk making a statement. Early in the term, the instructor should have developed class rapport that will facilitate discussions. They are feasible only in small classes. If the class is too large, the instructor should attempt to have small sections headed either by teaching assistants or him or herself. The purpose of discussions is to generate different opinions on a topic. Students have to be prepared to express their opinions as well as listen to others. While discussions are more feasible in upper-division classes because of the smaller size of classes and the exposure to more background materials, lower division classes should utilize discussions as much as possible, encouraging the students at an early stage to develop their own ideas and opinions from a range of viewpoints.

Guest Speakers

Guest speakers should be used often and wisely. The instructor should be aware of all of the resources in the university, the community, and neighboring schools. Speakers can add a fresh personality to the class and often provide new perspectives as well as greater knowledge in a particular area. Speakers, however, should be an integral part of the curriculum, not comic relief or fillers.

Films

There are many resources for films to which each instructor and study center should have access: school libraries, JACL, other study centers, individuals, museums, Visual Communications.

Field Trips

This is an experiential method for familiarizing students with the scope of the Asian experience in America. Contrasts between the tourists' view and stark realities of urban or camp life are best remembered when experienced first hand. When taking a field trip, especially into the community, the instructor should have made proper contacts. Community centers are becoming irritated at being "displayed."

Panel Presentations

Panel presentations are a useful method for bringing students together. Students with interests in a common subject which is either very broad or diverse can pool their resources to work together in developing an interesting format for the class. This approach can be used for limited assignments as well as for term projects. By pooling resources, imaginations and talents, students can often develop creative, instructional materials.

Papers/Projects

Papers or projects could be used as a major part of student work for a term. The student should have a good background in the area either from pre-requisite classes or from a good introductory section for the class. Students too often tackle a project or paper without the proper background or direction and waste much of their time in defining the topic or becoming overwhelmed by it. Once again the instructor should be a good resource for giving students guidance and suggestions for additional primary resources.

Tests: Quizzes, Midterms, Final

Tests, although archaic, are still a good measuring device to gauge the student's command of the subject and the effectiveness of the teacher's instruction. Tests should be constructed with curriculum in mind, extracting what was supposed to have been learned in the framework of the class. Tests should be constructed with diversity utilizing different techniques and allow the students to display their abilities in as many forms as possible.

III. RESEARCH AND CURRICULUM

A major difficulty in Asian American Studies is the lack of adequate materials. Therefore, upper division and advanced students should be given guidance to do quality research in a wide variety of areas. Outstanding papers and materials could be kept on file and, where possible, further developed. While the instructor may have access to many resources, he will not necessarily utilize his own abilities to the utmost by doing individual research; he/she can multiply his effectiveness through group research with advanced students under his/her direction.

We must never be satisfied with our materials, but should constantly seek to improve and add to them. At present, our efforts should be directed towards preserving the heritage and history of our people and community, which are rapidly slipping irretrievably from us.

Another vital area of concern with existing research and development of curriculum materials is the stigma of Western social science. As with all cultural elements, Western social science and associated values have helped define "norms" which are biased against those Americans who adhere to another cultural perspective. Too often the cultural patterns of non-white peoples have been defined as "abnormal" through degrading and condescending pejoratives. First this phenomenon must be recognized and then the past, current, as well as cumulative effects of this tunnel vision aspect of American culture on Asians should be fully researched.

Research materials on Asian Americans are scarce. Asian American Studies has failed in the past three years to develop quality research. A priority will have to be placed upon research if Asian American Studies is to survive as other than a "showpiece" of American egalitarianism. All aspects of research will have to be fully developed. There are too many "tunnel visioned" researchers writing for and about Asian Americans.

The classroom, even at the lower division, should be the basis for developing research capabilities in our students. Students should be introduced to and familiarized with resources, methodologies, and techniques. Students can be trained individually or in teams. The instructor can provide guidance and access to various resources, but the individual student will have to learn these methods and develop his/her own capabilities. Statistical analysis, survey techniques, interviewing, modeling are all important tools to utilize in Asian American Studies.

IV. PROBLEMS

Teacher/Student Roles

Regardless of the grandiosity of the purpose and goals of a particular class or instructor, the class will be influenced and limited by the traditional nature of student and instructor. The students, as well as the instructor, are in the institutional construct of the university for some purpose. However, minimally, this purpose is an acceptance of the institution and structure of the university or college. Education, learning and culture are the idealistic abstracts of grades, requirements and degree. The student in this setting will have to conform or at least accept the responsiblities of a full course of classes. Each class demands of the student time and energy. The student, unless he is an outstanding student (and we cannot assume that most or many of the students in our classes will be outstanding) will allocate his time and energies to maximize grade points. New and idealistic programs such as Asian American Studies can very often neglect the instinct of student survival. Students on the whole will use or take advantage of all situations--not because they want to, but because they have to.

The instructor does not have to be omnipotent and omniscient, but should be aware of his responsibilities to the class and all the students. The instructor is responsible for control and direction of the class, utilizing all the resources available to him/her for creating a stimulating learning environment. The student, likewise, has responsibilities. The more responsibilities assumed by the student, the less the instructor will have to maintain a defined teacher/student relationship. The responsibility for developing and nurturing responsibility in the students is, of course, the instructor's.

Classroom limitation

Many problems and circumstances will arise for which the instructor should be prepared and able to control. Many assumptions about classes may not be true or may be different for various classes. One of the main problems is flexibility to deal with these variations in the composition of the class. Classes such as those in Asian American Studies will attract different people for different reasons, some inherently conflicting. Racism, alienation, and simple polarization should be conditions to which the instructor is sensitive.

Materials in Asian American courses not only deal with racism, but may tend to be racist. As a tool for teaching, racist material can be very effective, but the instructor should be aware of what he/she is using and how it is used. Racism can also crop up in the classroom between students who may come from various backgrounds.

This diversity of background of the students--some more traditional and others more movement-oriented--may itself be a source of a problem. The instructor should be prepared to deal with all students at the levels of background, awareness, etc., encountered. However, the student is in the classroom to learn, so minimally he/she is open to learning new ideas that differ from familiar perspectives.

While some classroom composition may be conducive to open discussion, diversity may also lead to alienation and polarization. Students may know a number of other people in the class and develop cliques or subgroups. This situation will lead to the isolation and alienation of outsiders--either students from other Asian communities or other ethnic backgrounds. Therefore, traditional cliques and groups that have been institutionalized in the student population should be broken down. Having done so, the instructor should try to take advantage of a diverse class composition to stimulate discussion.

If an instructor cannot deal with diversity in his classroom, then he/she is a poor instructor and a poor advocate for the purposes of the movement. Reaching the various students is the role of the instructor. The stereotype of the quiet Asian is actualized very often in the classroom. Whether out of guilt feelings or ignorance, many Asians tend to be silent in Asian American classes. Often times the outspoken students will be from other ethnic backgrounds. Facilitating discussion comes from familiarity with the material and the classroom environment. The students have to be responsible for their material. Tools such as topic questions, quizzes, position papers, can be used to help guide and motivate student preparedness. The second condition, of environment, is very subjective. The instructor should help to create an open and familiar atmosphere within the class. Various tools for opening discussion and familiarity can be utilized to introduce the students to each other.

1. A simple name-game (i.e., repeating the names of the students in the class, as the list summates from one person to the next, listing his own name last) is a fast, simple method of learning everyone's name.
2. Students can do a simple exercise in stereotyping by writing down their own impressions of different people in the class and then everyone discusses the impressions of each individual in class.

3. Students can take some standardized test, such as the phiro-B which tests values and motivations. Compare the individual results with the average results for the class, and also for the average value of different ethnic groups, including Asians.

4. Students can be broken into discussion sections which will differ in composition each meeting so they will be able to deal with everyone on a more individual basis. Teaching assistants can be effective in this type of approach.

Evaluation

Grading is a normalizing and conforming process. Individual students are required to produce by the criterion of the instructor. While an evaluation by a group of instructors on each student on a pass/fail basis is more reflective and motivating for students, most institutions utilize the competitive reward system of letter grades. If letter grades are used, the instructor should provide as many alternatives as possible for the students to demonstrate their knowledge and abilities--discussions, tests, paper, etc. Determining grades can be an unpleasant process, but the instructor has an obligation to the institution and the student to administer a "fair" grading process. Grades should not be used as incentives, but rather as a reflection of performance and effort. Not all students are "outstanding" but all students can certainly do well. Students have no choice in the application of a grading process, but they have accepted the fact that a criterion will be used to measure their progress.

The instructor should make the grading process clear at the beginning of the semester. The grading process can be compromised or restructured with student input, but once it has been agreed upon, it is a contract binding on both the instructor and the student. A good student, just as a true friend will not ask for exceptional consideration.

Institutional Limitations

Most Asian American Studies programs have failed to acknowledge the institutional limitations of their environment--the college or university. The result of this oversight or ignorance has led to many built-in failures. Each school has its own regulations and limitations, but all programs as part of an academic institution will eventually be required to "measure up." Asian American Studies is competing for survival in a structured, bureaucratic institution. Unless Asian American Studies is able to succeed by the measures of these educational institutions, it will fail.

Asian American Studies has failed to produce. It has not produced adequate materials, people, or support. It has failed to have impact on the institution or the community. Asian American Studies has been a self-aggrandizing exercise in institutionalization of egos. Unless we examine our priorities and measure them up with our "product" we will certainly fail in the educational institution. We are competing with other departments and programs; unless we are successful, the consequences will be grave. We have to develop curriculum which will have impact on our students and the institution. We have to develop the material and manpower to facilitate our curriculum. We and our students have to be accountable for our programs and their progress.

Most Asian American programs have remained isolated and undirected. There are undoubtedly many external as well as internal reasons for this but unless Asian American programs can develop outside faculty and administrative support it will remain a vested interest program that can too easily be attacked and dropped.

* *

Reactions to the Workshop Paper

The extended schedule of the conference and the unexpected large turnout led to limitations both in time and available copies of the paper, thus preventing many participants from reviewing it prior to the workshop. As a result, although a brief overview of the paper was presented, it was difficult for participants to focus on issues raised by the paper itself. But in order to give some impressions of reactions to the paper, comments of two of the workshop resource persons are here reproduced.

* *

COMMENT #1 ON
COURSE DESIGN AND TEACHING METHODS WORKSHOP PAPER

This paper covers specific issues like lectures, discussions, grading, and curriculum. While such issues are very important, the workshop paper does not measure them within a constructive perspective. How do we develop teaching methods that combat the defects of traditional education and turn Asian American Studies classes into a productive learning experience? This paper could have maintained its brevity and have confronted this dilemma much more directly.

I. Avoiding the theme of the conference

The paper does not analyze teaching methods and course design within the context of the conference theme. If anything, it ignores the need for Asian American Studies classes as a vehicle for revolutionizing the society and the educational system. This neglect is revealed by the opening sentence which states, "In some respects, the purpose of Asian American Studies courses is no different from any other course in the University: to teach the individual how to think and how to learn."

The purpose of Asian American Studies classes should be more than just a vigorous pursuit of existing goals in the academic world. For example, these classes can: 1) fill an information gap in the education within the colleges, 2) attempt to relate the academic world with the Asian communities, 3) serve to critique American society and to see the Asian American experience as part of the oppression within it, and 4) on the whole, make students question the education and values that have been instilled in them.

Without thinking about the philosophy behind the existence of Asian American Studies classes, the discussion of specific issues like curriculum and grading become frivolous.

II. The major contradiction in teaching Asian American Studies

The implicit assumption of many people in Asian American Studies is that teaching classes in universities and colleges should be a "tool of change." Yet, this creates a problem. Asian American Studies is in the situation of attacking the defects of the establishment while existing within that structure. The workshop paper ignores this contradiction. A statement in the paper (p. 98) clearly illustrates this neglect. It says, "Asian American Studies is competing for survival in a structured, bureaucratic institution. Unless Asian American Studies is able to succeed by the measures of these educational institutions, it will fail."

It may be some time before the contradiction of existing within the academic environment is resolved. However, acknowledgement is a prerequisite to the solution of problems. If this paper had confronted this contradiction, it might have led to the discussion of ideas such as how classes can stimulate active involvement of students in practical struggles that exist in Asian American communities and in the educational system.

III. Some specific issues

Still, some of the specific comments about teaching methods and course design are good. These were some of the points and thoughts that came to my mind as I read this paper:

1. It is good to point out the limitations of lectures since they can promote unquestioned acceptance and restrict learning. As the paper says, lectures and discussion contain valid tools for learning, but we need to more effectively develop techniques that enhance self-learning and peer-group education. Students should be forced to relate to each other more in order to break down the alienation so prevalent in the academic world.
2. Some teaching techniques that might be or are being used included: long term investigation projects requiring involvement in a community, mid-term exercises produced in the form of class presentations, students evaluating each other's papers, class get-togethers (dinners) outside of the classroom, class role-playing.
3. As mentioned in the paper, the class will be influenced and limited by the traditional nature of the student and instructor. These student/teacher roles are often detrimental to a productive learning experience and need to be broken down at such times. However, the fact that such roles exist is a reality.
4. As for research, the problem for the classroom is less that there has not been enough research than the fact that the existing knowledge has not been written or compiled in a form that will stimulate students to ask questions and reinterpret what they have previously learned.
5. Instructors can be much more effective if they either develop a personal involvement in the non-academic community or develop a keen awareness of the larger Asian community.

An Afterthought on the Workshop Discussion

Ironically, our discussion group of the Teaching Methods Workshop (one of three) was poorly facilitated. This was a problem caused by both the workshop leaders and resource people because they did not work closely enough to coordinate the discussion effectively. There was little leadership to guide the discussion. I, as a resource person, took too long in critiquing the workshop paper. A few individuals dominated the floor and took the group off on tangents. Consequently, the group was not an effective forum for the expression and discussion of different ideas.

Still, this criticism has to be understood within a certain perspective. This means understanding that, at best, the time of the discussion was too short for people to begin to relax and open up to each other. Also, the "Starting New Programs" Workshop was cancelled. Many people who were more interested in that workshop came to our discussion and seemed to be looking for different kinds of information. Also, it is impossible to understand the value of the discussion to all the people present. Only each individual, as he/she thinks about what the discussion meant personally, can make that analysis.

Buck Wong
UC Los Angeles

* *

COMMENT #2 ON

COURSE DESIGN AND TEACHING METHODS WORKSHOP PAPER

Like Buck Wong, I also have grave reservations with the general tone as well as some specific aspects of the paper on "Course Design and Teaching Methods." Since much of what I had prepared to say at the Conference greatly overlapped Buck's comments, I have attempted to avoid excessive duplication by presenting some conference afterthoughts.

What disturbed me most about the paper, in spite of disclaimers throughout, is the underlying assumption for the necessity for Asian American Studies to buy into the institutional system of higher education on existing terms, rather than on our own. Granted, times have changed since the period of student activism which provided the leverage that gave rise to ethnic studies programs, but instead of challenging the major premises by which our educational institutions continue to be conducted, the basic tenor of the paper acknowledges the legitimacy of the system, as well as the societal values and perspectives reflected within them which have denied Asians full involvement in American society. Except to suggest combatting racism and dehumanization, and being more vigilant and aggressive than other disciplines, the paper primarily views Asian American Studies from a traditional academic perspective. It fails to see Asian American Studies as an extension of the interest of Asian American peoples and their communities into the university. In short, it does not explicitly keep in the forefront the perspective that Asian American Studies is part of a larger movement for social change, and thus it loses sight of the vision upon which our involvement was founded.

In order to bring into focus the limitations of the paper as well as to present an alternative view of Asian American Studies, let me attempt to characterize what I see as some of the underlying values of each of these positions.

Individual vs. Collective Orientation

One of the emphases in the introductory paragraphs of the paper is on the development of the individual student. Although I would not quarrel with this perspective per se, I do feel that the paper fails to recognize the broader context within which Asian American Studies was founded, including an emphasis which runs counter to the usual societal view of individualism. The concern here stems from the observation that within American society in general and in our institutions of higher education, the concept of individualism so often and so easily has been corrupted into a focus on self-interest at the exclusion of a sense of a collective responsibility. In fact, this dynamic may be seen as one of the fundamental causal linkages to many of the difficulties in American society to the extent that self-interests of those controlling power tend to be more fully satisfied than the needs of those with little power. Furthermore, individualism, particularly but not exclusively in its corrupted form, has been closely tied to racism, elitism, sexism and other forms of oppression. It has served as a divisive mechanism to prevent people from acting collectively and thus has contributed toward keeping them powerless. This process is reflected in the historical experiences of Asian Americans as well as many other peoples in that as these groups began to internalize individualism and other societal values, more blatant forms of oppression have been relinquished by society since control can then be maintained without them. In so doing, oppressive control mechanisms have progressively become masked by a facade of humanitarian concern for the individual.

A collective orientation in Asian American Studies partly results from the recognition of these dehumanizing aspects of individualism. As a process, Asian American Studies must be committed to develop individuals, to be sure, but individuals who have a sense of collective responsibility, not in a paternalistic or elitist sense, but a genuine involvement with others as equals. Without maintaining a clear understanding of this perspective, and developing a program which will allow us to practice what we espouse, it is likely that Asian American Studies will merely perpetuate intellectuals who isolate themselves from the people and the social milieu with which we should be involved.

Academic vs. Movement Orientation

The section of the paper which discusses courses, with a few exceptions, might be applicable to similar courses in any discipline. Therefore, it might be characterized as basically accepting a traditional academic view which evaluates courses as part of an educational system without reference to its relevancy to the realities of the world beyond the Ivory Tower. A new academic perspective encompassing an Asian American movement orientation with its focus on working toward basic social change to enhance the viability of Asian American peoples and their communities would provide such a basis. Rather than viewing an introductory course as merely giving "students a brief background and develop(ing) their interest in Asian American Studies," it could be designed as an introduction to the Asian American movement as a whole. The problems with such an introductory course include the dangers of "coming on with a hard ideological line" which may hinder effective communication because of the rhetoric involved. Suggestions to deal with problems of this nature would have been more in keeping with the focus of Asian American Studies than the general ones alluded to in the paper.

Likewise, the comments regarding history and identity courses reflect a traditional academic perspective by focusing upon the methodology of history and social psychological theories, respectively. Here again I have no quarrels with these suggestions as such, but they need to be put into a broader context than merely a process for understanding methodological and theoretical limitations of existing disciplines. These courses must be seen and developed as a positive force in the over-all effort toward societal and educational change.

The academic bias of this section is most clearly revealed in the comments on community courses. The statement, "Students can select a segment of the community which interests them" (emphasis added) runs counter to the primary focus of Asian American Studies to serve the interests of our communities, not that of the traditional academic interests of students. If we are committed to educational change, we must reverse the process of students using the community to enhance their own personal concerns at the expense of the community but, rather, have students serving the interests of the community as community people themselves define them. In order to accomplish this, both students and faculty must become involved with the community so that educational decisions are no longer made in the vacuum of the classroom.

Seminars on independent research, as described in the paper, appear to focus on the development of Asian American Studies as an end in itself. Furthermore, it suggests that research courses should involve students who have "the subject background and tools of academic discipline to develop quality material." Yet, nothing is said about the possible limitations in perspective as well as methodological procedures which students may gain from such a background, nor the necessity of discussing these shortcomings and developing procedures which will transcend them. In referring to data information sources, no reference is made to diaries, letters, foreign language sources, nor to the data bank of informant memories as vital resources which have often been neglected in traditional academic research.

Intellectual Elitism vs. Humanistic Dialogue

If Asian American Studies is concerned with eliminating all forms of oppression, we must be sensitive to the structural forms of social relationships as well as the substantive content of our programs. It makes little sense to talk about equality when, for example, faculty maintain a superior stance toward students. Obviously, there are role differences between teacher and students, but this does not necessitate a superordinate-subordinate relationship. Many of the traditional teaching situations do have built into them this type of relationship. Nevertheless, the paper merely lists various teaching methods along with some of the advantages and shortcomings for each, and does not question the possiblity that these forms of pedagogy are rooted in an intellectual tradition that largely maintains control over not only the nature of knowledge, but the channels for its dissemination. Thus, those who have the proper credentials are viewed as the primary possessors of knowledge, and their thoughts are given credibility at the virtual exclusion of other sources of information.

The lecture method, to a large extent, epitomizes such a relationship by having the possessor of knowledge pass on information to those who lack it. Such a social structural form has its functional utility in rapidly disseminating information not readily available to the student in other forms. The cost of using this approach to teaching, however, is in reinforcing dependency on so-called "expert" knowledge.

Much learning involves more than passing on information, and therefore, the lecture is inappropriate for a substantial portion of the time we spend in educational activities. Yet, traditionally, this has been the major mode of student-teacher contact under mass education. We must recognize the costs as well as the gains we accrue in all structural forms of learning and make use of those which serve our purposes when appropriate.

As we all are guilty of at times, the workshop paper fails to recognize the full significance of discussions as a potentially revolutionary form of learning. In a form of humanistic dialogue, similar to that described by Paulo Freire in his Pedagogy of the Oppressed, participants in a discussion, although possessing different levels of input, can become involved in a problem-solving approach to education, and learn to share and cooperate as true equals in a meaningful collective experience. It is not only content, but forms of learning with which we must be concerned since form and content are integrally entwined. In involved interaction between teacher and students, what is being discussed can be more directly related to each person's existential reality rather than the teacher assuming the reality of the students and, in Freire's terms, "banking" information in them.

Guest speakers, films and field trips should be considered more than a means of adding "a fresh personality" or providing "new perspectives" as a reprieve from the monotony of having the same instructor from class period to class period. In a program committed to making its content relevant to the needs and interests of Asian Americans caught up in the problem-infested everyday world, we must become involved with the people and their difficulties. Unfortunately, many of us have become so isolated from these realities by having been taught to intellectualize, we need to first learn something of the gut level nature of these problems before we can begin to get involved without having a disruptive or other detrimental effects on social processes in the community. Eventually, this learning must involve students as equals with the people that actually experience the problems. Otherwise, we will learn to respond in either a paternalistic or an elitist way, and fail to help people develop their own potentials for coping with their own problems.

Speakers and films are some of the initial ways in which we can begin to introduce students to the realities of the world outside of the academy from the perspectives of the people themselves. Thus, they may be considered as alternatives through which students who are not yet prepared to move out into the community can begin to familiarize themselves with the realities of the community and its problems. Well designed field trips, if worked out in cooperation with responsible representatives of organizations within that community, can provide a second stage exposure and experience for students.

It is commendable that the potential for developing "creative and instructional materials" through panel presentations is noted in the workshop paper. Yet, here again, the full potential of this type of activity is overlooked. Students working together on a panel presentation for a class are involved in a collective activity. Therefore, we in Asian American Studies need to be cognizant that this is an experience which can be cultivated as a valuable lesson for future collective experiences, and for this very reason encourage students in this direction. Such cooperation on a larger scale is the very stuff from which effective community action can be generated.

In doing papers and projects, it is important that students are encouraged to pursue such activity, not merely from an individualistic-academic perspective but as a contribution toward a collective effort. The values and procedures followed can provide the student with an experience that will foster greater understanding and commitment in this direction.

With regard to tests or examinations, there are many activities in which students participate that can also serve as "good measuring devices" without having to expose students to special ordeals designed primarily for the purpose of evaluating his/her progress. Test situations are basically artificial, dehumanizing experiences that can be well avoided in a program such as Asian American Studies.

It would seem that teaching methods cannot be evaluated strictly from the viewpoint of the method itself, but must be considered from the perspective of the over-all program. To the extent to which the methods are consistent with facilitating the objectives of the program without undue contradictions, they may be utilized where appropriate. But, without such a perspective, an evaluation of teaching methods appear to become parochial, and somewhat simplistic as well as obvious.

The traditional academic orientation of the workshop paper is further revealed in the section on "Research and Curriculum". Reference is made to "the lack of adequate materials" and "quality research." We are encouraged to "never be satisfied with our materials, but should constantly seek to improve and add to them." But nothing is said about the criteria by which we might assess "quality." One, therefore, assumes that these criteria are understood because they are the same traditional criteria about which we all know. In spite of an attack on the "stigma of Western social science," no clear alternative is presented. Should the research in Asian American Studies be judged by the same criteria as other traditional disciplines, or do we begin to define our own criteria and attempt to establish them as a legitimate perspective within the academies of higher education?

Furthermore who should set the criteria for evaluating? Should professional educators set the criteria? Then whom will we be serving, others or ourselves? In many ways, as an expeditious way of dealing with present day realities, those of us in Asian American Studies must set the criteria for now. But we must recognize this as a temporary stance. Ultimately, we must develop the means whereby it will become possible for us to enter into a humanistic dialogue with those we purport to serve in order to set appropriate criteria.

Much of the rest of the workshop paper, which deals with "Problems", merely expands points already alluded to earlier in the paper. Thus, my comments would also be an elaboration of those already mentioned. There is one other difference in values that should be mentioned although they are closely related to those already presented.

Survival vs. Commitment

An orientation toward survival in the institution appears at two levels in the workshop paper: relative to individual students and relative to Asian American Studies programs. The paper posits "grades, requirements and degrees" as the concrete realities which are the priorities which motivate individual students. The extent to which this is true indicates a failure of our present educational system. For Asian American Studies to merely accept or understand that this is the nature of "the instinct of student survival" does not contribute to meaningful societal or educational change. If we are to have impact in this direction, we must provide an environment where students can develop a sense of broad social significance in what they are doing, not only in their education, but in future activities. Furthermore, we need to create a supportive milieu from which students can begin to see how aspects of other existing college courses can be utilized in a constructive way.

We should also recognize that Asian American Studies cannot completely reverse a process to which most students have been exposed for 12 or more years. Many students will continue to allocate "time and energies to maximize grade points." But, Asian American Studies must continue to attempt to expose the limitations of the existing system. All this suggests is that we are up against tremendous odds, so the probabilities are that not many students will fully understand the importance of our goals to the point where they will reorder their priorities and commitments. Nevertheless, if we have some impact on most of the students who take our courses, we will have planted the seeds for possible change toward a movement commitment in the future.

The workshop paper also states that "most Asian American Studies programs have failed to acknowledge the institutional limitations of their environment" and recognizes that they "will eventually be required to "measure up" to institutional expectations which apply to all departments and programs. It admonishes us for our failures to produce "adequate materials, people power or support." It reminds us that success or failure is measured by our "products."

This appeal to be demanding on ourselves is indeed appropriate, yet all of this sounds very familiar to those of us who have sat across the table from administrators who have requested us to justify our programs. In short, it exemplifies a conventional approach to academic survival. It is the very nature of Asian American Studies to challenge such views. To succeed by these criteria means we will have failed by our own, and that we have relinquished the commitment for our programs to become an extension of the interests of Asian American peoples and communities into our educational institutions.

The paper makes a significant point in recognizing that Asian American Studies programs have been isolated from other segments of the university. Ultimately we do need support from such segments, but it must be cultivated through a full understanding and acceptance of our program defined in our own terms. Anything less would compromise the very nature of Asian American Studies.

The comments here presented will hopefully put the paper on "Course Design and Teaching Methods" into perspective. The fact that more questions than answers have been generated in the process underscores perhaps, not only the continuing limitations of Asian American Studies in this early period of development, but the significance of the task we have undertaken in order to create a more viable future for ourselves as Asians in America.

George Kagiwada
UC Davis

WORKSHOP

BEGINNING NEW PROGRAMS

The original conveners of the workshop, the Asian American Studies Group at California State University, Los Angeles were not in attendance and were replaced by Alan Moriyama (UCLA) and Lloyd Inui (CSU Long Beach) in the first session, and Lowell Chun-Hoon (UCLA) and Alan Moriyama (UCLA) in the second session.

During the first session of the workshop, the problems facing two specific groups of interested faculty and students, the first at Arizona State University and the second at California Polytechnic University at San Luis Obispo, were discussed at length.

The problem at Arizona State University was presented by a faculty member who is interested in teaching an Asian American Studies class. He found that while funding and support for such a class by the school administration was available, there is little student interest in the class. The workshop members tried to suggest ways in which the necessary interest might be raised. Suggestions included passing out leaflets on campus, sponsoring some kind of Asian cultural affair, or going door to door in the dormitories talking to students about the class. There was also the suggestion that the Education Opportunity Program (EOP) framework could be used to generate interest. The consensus of the workshop seemed to be that the most important thing was to have some kind of class available for students, Asian and non-Asian.

On the other hand, 150 of the 400 Asian students at Cal Poly are active in different kinds of Asian organizations. There is interest in starting an Asian American Studies class, but there is neither faculty nor funding available. Suggestions from the other participants in the workshop included sponsoring some kind of speaker's forum on the Asian American experience and setting up a joint class with another school, possibly the University of California, Santa Barbara. It was suggested that in situations where strong student interest exists, the students should contact and utilize whatever resources more established programs nearby can offer.

During the second workshop session, initiation of new programs at Stanford University and UC Santa Cruz was discussed. At Stanford, Asian American classes have been offered for the last three years. Because of the nature of Stanford's student body and its geographical isolation from Asian communities, the one class proposed for 1973-1974 is academically quite rigorous with little community orientation. It will probably be taught on a rotating basis by a team of instructors who are regular university professors. Each professor will try to analyze Asian American problems from the perspective of his or her own discipline.

At UC Santa Cruz, while opportunities for independent work or community field work are plentiful, no Asian faculty members on the campus are available to sponsor classes.

A discussion of new programs in Asian American Studies also emerged in the workshop. This included the use of video classes, the UCLA master's degree proposal, and a suggestion that perhaps a coordinated effort could be made by various Asian American Studies programs to become specialized in their research efforts so that an integrated approach could be developed. It was suggested that such a coordination might be one task undertaken by a national organization on Asian American Studies.

UCLA Asian American Studies Center

WORKSHOPS

SECONDARY AND ELEMENTARY SCHOOL

Chairperson: Susumu Yokoyama, CSU Long Beach

Asian American Studies programs in the secondary and elementary schools are rapidly growing because the people in the communities are becoming increasingly aware of their necessity. With this in mind, the workshop on Asian American Studies on the secondary and elementary school levels was organized to bring together interested people, particularly teachers, to exchange ideas, methods of teaching, and information that might be of value.

In order to encourage discussion on these topics, the workshop was conducted in a very informal manner, with no specifically designated resource persons. We considered those people who attended the workshop to be resource persons since most of them were people who are involved in or at least interested in secondary and elementary Asian American Studies.

The discussion basically addressed itself to two major topics: Firstly, the needs of secondary and elementary school Asian American Studies programs; and secondly, the role of the universities' Asian American Studies programs in regard to secondary and elementary schools.

The participants in the workshop were interested in exchanging ideas on the type of materials available to teachers of Asian American curriculum. It was mentioned that some schools utilized university level materials since curriculum materials at the elementary and secondary levels are limited. It was pointed out that there are materials available, but people are not informed as to their availability. For example, the Japanese American Curriculum Project has developed a number of curriculum resource materials for elementary schools as has Visual Communications.

The need for elementary school level Asian American Studies programs was expressed. Some participants felt that it is far more important to reach the students at the elementary level because children at that stage begin to form different ideas; it is therefore better to reach them before any negative ideas can be formed. Yet, there seems to be a lag in the development of Asian American curriculum materials that can be used in the classrooms at this level.

The importance of community support of Asian American Studies programs was another concern. Adriano Vicente, Director of the Asian American Studies Program at Seattle School District, stated that community support is vitally important not only in starting programs but also for their continued existence. To gain community support, the program must direct itself to community needs by developing a community-oriented curriculum. In order to develop a community-oriented curriculum, people in the community with knowledge and expertise need to become involved.

The concept of community support is clearly relevant in communities which are composed of large concentrations of Asian Americans, such as in Seattle or Berkeley. But there were people in the workshop from areas where Asian Americans are scattered in predominantly white middle class areas. The workshop was unable to resolve the question of how support for Asian American Studies programs can be gained to start adequate programs in such settings. This is a question that needs to be examined more carefully and comprehensively.

The second major topic of the workshop was the discussion of what roles the Asian American Studies programs at the universities and colleges can play in supporting the Asian American Studies programs at the secondary and elementary school levels. The participants felt that one essential function of the university is to develop curriculum materials, not just general materials, but each university in different regions should develop curriculum materials based on the needs of that area. Adriano Vicente stated that many of the curriculum materials used in his school district are geared towards the Seattle area, but the needs in one community are not necessarily the needs in another. Glen Watanabe, the Director of the Asian American Studies Program in the Berkeley School District concurred by stating that what is good for the Bay Area may not hold true for the Seattle area. Therefore, in developing curriculum materials, such differences must be taken into consideration.

Another function of the universities' programs is to train future elementary and secondary teachers of Asian American Studies. Glen Watanabe stated that he often gets letters from teachers and parents from across the country for Asian American curriculum materials, but he pointed out that with the limited amount of pre-packaged materials available, it is essential that the universities train people to develop skills and tools necessary in creating their own curriculum. Once teachers have acquired the requisite skills, then he or she can get out and work in the community to get a feel of what the community needs. When the teachers have a knowledge of the community, they can develop a curriculum based on its needs. In this way, besides being a teacher, that person can become a resource person in the community for the Movement. Thus far, Asian American Studies in the universities have not trained teachers to do this type of work.

In conclusion, a few suggestions were made. First, curriculum resource information should be gathered in one place so that people who are starting programs or people that are already involved with programs can quickly and easily determine what types of materials are available. Secondly, in addition to the centralization of curriculum information, the Asian American Studies programs at the university level should begin to develop materials for the secondary and elementary school for use in communities in their surrounding area. Each university must develop materials relevant to its own community. Thirdly, Asian American Studies programs at the university level must begin to help train future teachers of Asian American Studies to acquire the tools and the skills to enable them to develop their own curriculum materials through the utilization of community resources. The workshop concluded that all are necessary to develop an elementary and secondary Asian American Studies program that meets the needs of the community as well as the needs of the students themselves.

VIII

FUNDING AND GOVERNMENT SERVICES WORKSHOP

WORKSHOP

FUNDING AND GOVERNMENT SERVICES

Chairpersons: Phil Chin
Gail Nishioka

Resource People: Kathy Buto
Frank Chow
Emory Lee

Recorders: Cindy Kodama
Gus Lee

Three general concerns, each affecting access to federal monies for needed projects or programs, were addressed by the workshop.

I. The federal budgetary process
II. The Grantsmanship Game
III. The status of Asians as a needy group in the eyes of Washington

I. Where is the money for Asian projects? Why is there none--or so little? The answer begins to emerge from the highest levels of the U.S. government and its budgetary process. "The entire operation," said Phil Chin, "should be viewed as...highly political." It contains four primary units:

A. Executive formulation and submission. This component includes the President, the executive staff, and top party leaders. Their various conceptions of budget design often prove critical. This is the most remote and austere level of government.

B. Congressional authorization and appropriation. The perceptions formed by members of Congress of needs, and the concerns expressed by their constituencies influence their enactments and funding patterns.

C. Budget execution and control. This is the operational level--the one we see--administered by federal agencies under the legislation produced by the Congress. Agencies also form their own images of needs and concerns, independent of congressional mandates.

D. Review and audit. This is the evaluation component which determines the institutional success of a given function.

Much of the difficulty in garnering federal monies for Asian projects arises from the failure to engage each of these four levels; "...the total budget process has not included any input from Asian American communities, groups, or individuals." We have thus far concentrated our efforts on one step of the process--the execution and control of the budget. We need to also influence policies and decisions at the executive and congressional levels.

II. Phil Chin prepared "The Grantsmanship Game," a concise funding advisory brief that should prove valuable to anyone contemplating proposal processing. "Game" speaks to the important considerations that a proposal designer should satisfy in order to optimize the chances for actual granting. (See Appendix D)

Gail Nishioka, Phil Chin, and Emory Lee offered recommendations for generally improving the Asian-federal money relationship:

A. Develop a national Asian organization to pressure the Executive and Congressional plateaus--to articulate Asian needs at the highest levels of government.

B. Devote energy into the informal systems of the administration; as an example, the formal structure of HEW is a conformist, monolithic, impersonal bureaucracy of 110,000 employees. The personal-advocate pathway can prove to be of vital import in working through the funding chain.

C. Develop linkages with the state and local bureaucracies who play major roles in the specific application of federal funds.

Phil Chin provides a number of other recommendations in his workshop notes that precede "The Grantsmanship Game." (See Appendix C)

III. Kathy Buto and Phil Chin spoke of the status of Asians in the context of various government agencies. In no case are our concerns considered seriously. The U.S. Civil Rights Commission is an essentially conservative and Black-oriented body, with a growing concern for Latinos. It is an agency which has difficulties in recognizing Asian and Native American problems. Kathy added that the Department of Labor recognizes "Orientals," but has a very low consciousness level beyond this. Similar to them in outlook is the Department of Health, Education and Welfare.

The workshop was unique within the conference agenda because of its structure--instead of providing a forum for issue discussion, it was a concise information-delivery seminar. Important and unique data, views, conclusions otherwise not readily available were provided by the workshop people.

IX

SUMMARY

SOMETHING'S HAPPENING:

REFLECTIONS ON ASIAN AMERICAN STUDIES CONFERENCE II

Isao Fujimoto

"For What It's Worth," a song by the Buffalo Springfield, could have been composed to sum up Asian American Studies Conference II. It starts off with the line, "Something's happening here; what it is, ain't exactly clear." The mood at the San Jose gathering was that we knew something was happening, but we couldn't clearly focus on it; we knew that we were on the right track, but somehow there was a need for greater clarity and direction. Although we got together to do this, the conference didn't quite put it together.

With all due credit to the energy and hopes expended in bringing about the conference, the pervasive feeling was nonetheless one that showed anxiety, frustration and confusion, mixed with undertones of guarded optimism and challenge. This is from general observations and based on feedback to the questions--What did you get out of the conference? What did you want dealt with in greater depth?--asked of those who stuck it out until the last session on Sunday. Although the appraisal is harsh and may not have been what we had hoped for, it is nevertheless instructive to take a good look at where we are, which means we also have to ask how we got here and where we're going.

We've been around one college generation, getting started at the tail end of a decade initiated by optimism and hope, and marking time in the seventies, which seem to be characterized by holding actions and forays for survival. The development of Asian American Studies reflects the time and context in which it moves, be it periods conducive to optimistic confrontations or dulling periods marked by hassling with reactionary conservatism.

Our context and focus have changed; we've gone from courses that put a premium on knowing who we were as individuals and as a people, drawing heavily on psychology and history, moving on to field experiences and community services, where the stress was more on checking out the situation and getting involved than on reading or reflecting. Now we're seeing more exploration into the humanities, letters, creative arts, and media on the one hand, and on the other, attempts to develop or deal with frames of reference that will enable a structural analysis of the Asian American experience, both domestically and internationally.

Asian American Studies brought out different kinds of students. There were those that came in, took a course or two, and drifted back to where they started. Then, there were those that came in, gave a lot of energy or pain, or both, and either left taking what they wanted, dropped out, or burned out. There were those that came in and went on more determined, whether into the community, further studies, or the professional schools. There's also an array of students, Asian American included, for whom Studies programs have made no difference.

Although hard to quantify, it's not easy to dismiss the impact of Asian American Studies. It certainly had to do with some of the drop-outs and burn-outs, but it's also gotten people into professional schools, especially into law and into the traditional helping sciences, such as social work, education and medicine, with a more political, if not community, orientation. There's a new breed of lawyers, doctors, social workers and teachers preparing to work with the communities rather than on them.

There's no denying that the burgeoning involvement of groups into issues that affect the community got considerable impetus through students who were channeled there through Asian American Studies programs. Another visible legacy of Asian American Studies is the stimulus it's given to the creation of materials on the Asian American experience, with the added vigilance that these materials speak from an Asian American perspective. We now have some serious research underway, criticisms, creative writing, as well as attempts to organize advocacy and action research.

People came to the conference from all over to find out, to share with others what has been going on, and saw it as a vehicle to get together and to meet people. To a large extent, we all got what we wanted here, but there were other important items we wanted but didn't get: Namely, a clearer sense of direction of where Asian American Studies is going, a philosophy, if not a vision of its place in the academy, as well as its usefulness to the community. Conferees found in the panels and workshops--with the exception of the women's panel--echos of the past, more rhetoric than deep reflection, rapping rather than thinking, concern more on survival in the institution rather than on ways to move the movement. Found also lacking was a sense of unity and solidarity, and along with the running battle that emerged between the community and the Studies programs, an insensitivity, if not the lack of genuine attempts, to confront each other openly and constructively.

The recurring concern at San Jose was the dichotomy between the various programs and the community--the choice between community action and academic work, whether Asian American Studies should be a part of the community or the community a resource for Asian American Studies; what kind of research is most needed and by whom. On the surface, there appears to be very different priorities; however, the gist of many of the discussions seems to express a genuine concern that differences between the two be reconciled in a way that experiences enhance both the students and the community, that work done be academically challenging and also of use to the community. Just as significant were the questions not raised, particularly by representatives of the various activist community groups, who for a variety of reasons, chose not to speak up. We badly need to air out differences, to hurdle the insensitivity, minimize defensive postures, and concentrate on ways to work together more effectively. For essentially, the goals are the same: How best to marshall resources that will enhance the integrity of individuals and communities in a pluralistic society.

An obvious gap was the lack of a more thorough recognition of the role of students in Asian American Studies. Without students, Studies programs cannot be viable. The quality and quantity of the involvement raise serious questions concerning context, relevance, approach, legitimacy, and organizing. The same concern can be directed to more active inclusion of junior colleges and those who are working or will work at all different levels of public schools.

Despite all this, there was guarded optimism and a sense of the challenge that comes with knowing that we are not alone in our groping and struggling; that one's problem is not unique or isolated; that there's support in knowing that others have gone on to tackle new stages, and there's strength to be drawn from a potentially viable community, with its pool of knowledge and energy, frustrated though it may appear. The conference also made people realize that educational institutions can be both insulated and isolated, but need not be, certainly from each other, if only tied together by bonds of having to ask the right questions and getting answers for them. More important too, is the realization that whether one works in the community or in Studies, we cannot afford the luxury of putting a premium on action alone or reflection alone. Instead, we need to take a cue from Paulo Freire, who in his Pedagogy of the Oppressed, put the stress on praxis--that we combine both action and reflection in all that we do.

All this leads to some comments concerning the gaps this conference has revealed and where we go from here. We need critical analysis of our strengths and weaknesses, as well as a vision of the larger whole. We need a clearer understanding of where we are going and Asian American Studies must articulate that vision if there is to be a rationale for its existence.

It would pay for those involved in Studies programs to take a good hard look at the institutions they're in, to take on the challenges existing on the home ground, for it is out of the context of educational reform that Asian American Studies was born. Now it is the very same institutional context which incubated ethnic studies that threatens to abort them. Despite the initiation of EOP, Affirmative Action, Urban Crisis projects, innovative courses and the like, the elitism that is the style of higher education has within its arsenal such devices as myths of objectivity, intellectual bias, rationalizations, and institutional racism that all require steady and consistent challenging.

We also need to challenge our own sloppiness and start doing our intellectual homework with discipline. We need also to forthrightly deal with the charges of weaknesses in our own programs and set our own programs in order. We need to establish contact points where the academy and the community can come together, to allow meaningful research, study, learning and action to take place, so we all come out ahead.

If there is any need for ideas and directions for community directed research or community action programs, just turn to the hearings of the U.S. Civil Rights Commission, or more specifically, to the cataloguing of Discrimination Against Asians, compiled by the Washington State Governor's Asian American Advisory Council. Every occupational field--fire departments, postal services, canneries, public schools, construction, medicine, the military, etc.--as well as the very institutions purportedly set up to undo injustices--churches, public assistance offices, law enforcement agencies--are permeated with violations to the civil rights of Asians that require investigation and follow-through that can keep every Asian American Studies program busy with meaningful intellectual and community-relevant projects.

The conference also made obvious the need for clarifying the purpose of Asian American Studies. Namely--as it has been for ethnic studies in general--the vision, if not the aim, has been to contribute to a new definition of America and its institutions, to point out the realities of racism, and the universality of the human condition.

America will be celebrating its bicentennial in three years. In contrast to the establishment's Bicentennial Commission which promises galas that will enhance profits for participating corporations, the grass-roots-oriented People's Bicentennial Commission calls for a major re-orientation and reaffirmation of the principles basic to a dynamic and pluralistic society. One of their first steps is a call for the re-writing of American history to recognize the struggles--past and ongoing--experienced by those left out of America's history books: women, workers, the poor, the ethnic minorities and written from their perspectives. Asian American Studies has an appropriate place in the People's American Revolutionary Bicentennial Commission.

By its very definition, however, ethnic studies is internationalist rather than limited to the national bounds of one society. Its focus is on resettled people whose roots trace back to soils of origin all over the world. The aim of ethnic studies is to understand the world as a source of these people. America is a land of immigrants, and its story is one of an ongoing dynamic best understood in an internationalist context, particularly of those groups that provided the bulwark of the working class which can be very easily missed by established versions of American history. For example, at the height of American radicalism in the 1930s, all but one of the more than twenty newspapers published by the American Communist Party were in languages other than English. The acceptance of such diversity, heterogeneity and ethnic pluralism is quite the opposite of racism and a focus to which ethnic studies could speak.

Ethnic studies has challenged traditional concepts, including what it means to be teacher, student, expert, and whom the university serves. In the traditional sense, the measure of education was in terms of facts collected and the preparation given towards qualifying the student for predetermined slots in the society. From the perspective of education that puts a premium on liberation, the pay-off is measured in terms of the degree to which a student gains control of one's own life, free of the stereotypes, biases, and limitations imposed on the person by the larger society, so that the enhancement of one life becomes an enhancement of all of society.

We need never apologize for the fact that the kinds of energies that have gone into Asian American Studies, and ethnic studies in general, have forever changed American higher education. A great deal of work awaits us and we need to continue to confront our institutions, society, and most certainly of all, ourselves.

In sum, the real test of the worth of this conference--despite feelings of frustration and there being unfinished business--will be measured in terms of what the participants will do after they return, and how much we continue to strengthen our sense of community in the broadest sense of the word.

X

EPILOGUE

CONFESSIONS OF A CONFERENCE PLANNER

Gus Lee

[Easy is my book to read and telleth of much fight
But then your easy read is damned hard to write--Napier]

I was a planner for Conference II, and I think my involvement is in some respects a reflection of the event itself.

If ignorance truly is the mother of devotion, then we are given a possible explanation of our second national conference. My ignorance, of itself, bears very little scrutiny; the same ignorance, as a factor in a movement, warrants notice, for what made me a planner, and you a reader, was not expertise. Far from it. My heritage and my consciousness fit well into an Asian American Studies endeavor, but what proved decisive was the availability of my time, not my ability.

With this comforting assertion made, I can now admit to some knowledge. Thirty days from this writing, some half dozen of us can in murkier corners of our cranial vaults, acknowledge that we have lived with the Conference for two years: seventeen months of planning, two-and-a-half days of convening, six months of preparing the proceedings, and one month of anomie. Even the most vaunted ignoramus must learn something from so much exposure.

In moments of blinding intellecutal courage, I have asked myself what Conference II was all about. What the hell happened? Was it good, or was it bad? What's "good", and what's "bad"? What's "what"?

Conference II was a sign of life--a light, informal, and slightly awkward communion with ourselves. It was 1973, ostensibly a year of peace for Asia, and reputedly an annum of accord on our campuses. Yet, while this was not so, we had no burning, identifiable external issue--no strikes, killings, invasions. We had but ourselves in troubled, undefined times, faced with ominous expectations rather than self-defining crises. I think our convening represented that. As a result, San Jose was our first peace time conference, a convening in quiet water, a still stream with fury behind us, and anxiety and the roar of rapids ahead. If you find such geophysical representations unilluminating, accept them as an expression of my place, and buy that this influenced the Conference.

Because no single California Asian American Studies Program could host a national meeting, a consortium of resources was formed. The stage was set: planning and execution of the event would be jointly borne by various schools, various individuals, and various monies. Whatever resulted would be the product of consensus. Cordiality and the tyranny of democratic decision-making would hold sway over mandate and order. This was good, for all people are to be heard. It was bad, because the need to agree dominated the need to be incisive.

I believe that this represented a critical tension in our movement. From the need to agree we derive the capacity to do limited work together, but we also prefer to skirt intra-confrontation. Our brotherhood/sisterhood is not felt as sufficiently secure to survive harsh breachings; our whole relationship in academy--community terms is testament to this. I know that in planning for the Conference I did not want to see conflict, yet Asian American Studies arose from confrontation, and spiritually represents the strife that has plagued humankind since inception. I wanted to see important dialogue take place between the school and the community, but I didn't know how to address the anger, the disparities in positions, and the way that we alienate ourselves from each other. I didn't know how to trigger issue-taking without manipulation, or how to inspire learning without causing struggle. In Conference Planning Sessions, it was apparent that ignorance always sat by me, and held my place during the lunch break.

I would have felt better on that Sunday after the Conference while driving back to Davis, if I had known that the meeting had spawned a great idea, or a new revitalized movement--if we had generated a bold and immutable Third World doctrine, and had joined the hands of workers, teachers, and students. I felt relieved that the toughest part of the Conference had passed, but I also felt a slight hollowness--a sense of responsibility that nothing stunning had occurred--a hint of failure. I have wrestled with those feelings ever since, and have learned that the grappling was more significant for me than the Conference itself. I have learned to ask more personal questions about personal expectations. Concluding that Conference II was an honest expression of all of us in attendance, rather than the shaky and exclusive product of my own lack of expertise, was not as easy an inductive leap that others might suppose. It makes me wonder about our future.

I am part of a movement, yet I move very little. I helped Third World programs through risk-taking and struggle, and now I am remarkably institutionalized and cautious. I have helped create a vested interest--where before I could lose little and gain much, now there is more to lose through indiscretion or miscalculation. I was crisis-oriented and welcomed the good fight, and now I have difficulty identifying any crisis that doesn't deal with the budget or personnel. I chant the litany about community--in a college town where students who have never known poverty and faculty who struggle only for tenure--abound. I want guaranteed programs, adequate staffing, better facilities and perfectly planned national conferences for our studies programs--but worry about their tranquilizing effects. I have not decided which of these are natural and good, and which are detrimental and needful of resolution. I have begun to see that many of these ironies are splendid--that we ourselves have created them because we caused change, and can now re-evaluate and adapt to an altering scene. The Conference, as a sign of interest and a gesture of commitment, was a strong reminder of our potential to do at least that.

As individuals and as a people, as communities and as studies programs, we face the possibilities of not making it. This is nothing new. We could work together; that would be new and even an ignoramus could see the value of such a union.

T'ien sya wei gung

XI

APPENDIX

Appendix A

NATIONAL ASIAN AMERICAN STUDIES COORDINATING ORGANIZATION:
A proposal to be mutilated or rejected, but ultimately resulting in an emerging reality

Introduction

Asian American Studies in various institutions of higher learning have the following common and interrelated objectives:

1. Through formally structured college curricula, Asian American Studies explores various aspects of Asian Americans--their heritage, history, and roles as an ethnic and racial minority in a predominantly white, European society; to discover, recognize, and understand the unique identity of Asian Americans.
2. Through organized research, Asian American Studies collects, compiles, analyzes, and disseminates political, economic, cultural, social, psychological and educational data to provide the basis for developing curriculum and participating in organizing community activities and contributing towards determining policies and priorities for social action.
3. Through exposing all college communities to an organized body of knowledge about Asian Americans, Asian American Studies performs the essential function of breaking down the myths and stereotypes about Asian Americans and ethnosizing and sensitizing all Americans to the problems they face.
4. Through a formal educational program, Asian American Studies provides a foundation upon which students are able to develop vocational and social objectives as members of a pluralistic society in an innovative way.

The attainment of these goals of Asian American Studies requires an organization to serve as an advocate to insure that various resources, both public and private, from the national to the local level are made available and utilized by Asian American Studies programs.

At this juncture, it seems unrealistic to initiate a national organization in full blown terms. It is therefore proposed that an interim skeltal structure be created as a means to further develop the organization.

Function

The proposed functions of the NAASCO will be indicated below. The first four are priority items for the first interim year with attention given to others only as personnel and other resources will allow.

First Year Priority

1. To develop a permanent organization, including clarifications of goals and function, extension of structure and permanent method and source of funding.

2. To investigate possible sources of grants, other financial and developmental resources for Asian American programs and to vigorously work for the extension and availability of these resources.

3. To serve as a central clearinghouse for personnel recruitment by maintaining an up to date personnel file of résumés of individuals who are available for positions in Asian American Studies programs.

4. To develop a communication network, including a newsletter, to facilitate informational exchange among NAASCO, campuses, community groups and ethnic and general mass media. Contact also should be established with other Third World organizations as well as with other groups working for social change.

5. To develop a clearinghouse to provide the compilation and centralization of all studies materials. This will include programs and research proposals, research monographs, periodicals, tapes and related materials.

6. To coordinate the development of new and existing courses in the various studies programs to eliminate duplication of effort.

7. To develop a repository of media materials so that a central collection of films and tapes from all campuses will be more easily available. A central speakers file should be established also so that interested groups may have access to qualified speakers on various Asian American subject areas.

8. To develop a system of coordinating community action and research projects related to Asian American Studies to prevent duplication of action and research.

9. To serve as a watch dog of activities related to higher education and to insure that Asian American Studies interest and input are given due consideration.

Structure

The permanent organizational structure of NAASCO will be determined during the first year of operation. In the interim it is proposed that the structure consist of an Executive Steering Committee, and Executive Director, an administrative staff, and member colleges.

The Executive Steering Committee's make-up should consider regional as well as college level (i.e., university, state college and community college) representation, possibly along the following lines:

Southwest (including Hawaii)
Central Pacific
Northern Pacific
Central
East Coast (possibly 2 representatives)
Community Colleges (possibly 2 representatives)

The permanent organizational structure will be proposed by the Executive Steering Committee and the Executive Director in consultation with member colleges with final approval by the member colleges.

Budget and Financing

For the purpose of getting NAASCO initiated, the following first year budget is proposed:

Executive Director	$6,000	
Clerical Staff (Work Study)	2,000	
Travel	1,500	TOTAL: $10,000
Telephone (long distance calls)	300	
Supplies	200	

The supplies budget is merely to be considered as necessary to establish an office during the first month of operation and for stationery and postage not reimbursed through cost-basis returns.

Initially, the NAASCO office will be established at one of the member colleges which has access to necessary office equipment, space and manpower to provide the clerical work-study staff. Member colleges which cannot meet the minimum financial obligation, may receive service (e.g., newsletter, personnel information) on a cost basis to insure a continual replenishing of the supplies fund.

The initial funding of NAASCO will be through contributions from participating institutions. For campuses which have very little or no funds to divert it is suggested that they initiate some type of fund raising activity. Furthermore, specific guidelines where special hardship situations exist may be developed.

Tentative suggestions for funding:

Minimum contribution of 30 participating programs ($250 each)	$7,500
Additional contributions from more successful fund raising efforts or individual contributions from faculty or other interested persons	2,500
	$10,000

Spring 1972

Appendix B

NAASCO--INSTRUMENT OF CONTROL/INSTRUMENT OF CHANGE

NAASCO as an instrument of control

Conventionality and conformity are powerful characteristics of NAASCO; much of the motivating spirit behind its proposed formation arises from an increasing need to play the existing systems game. Asians are not well represented in many national and federal considerations because no organization exists which could apply the necessary pressure to relieve the deficiency.

Generating the ability to exert this general form of pressure presents one problem; placing the optimum combination of people and ideas in the needed places creates another.

The constructional framework of NAASCO is legal, elitist, institutional, and resistant to change. The processes available for altering NAASCO once it is instituted are rigorous and require legal expertise as well as energy.

This is why the assessment of need for a national organization and the identification of its purposes and goals, are so incredibly critical. A well directed and rightly aimed national organization can accomplish positive, enduring, and change-creating ends. A poorly aimed organization can reverse years of local work through the propagation of erroneous and/or conflicting information. Counter-progressive input at a national level, inadvertently created by rational progressives, would amount to the fabrication of a self-defeating organism--in a sense, such a body would act as a toxic inoculant.

A poorly administered national organization would be a bust and the building of a national reversal. An externally and internally over-estimated organization must eventually fall hard. It follows that those who create NAASCO must be cognizant of the clear responsibilities that they automatically assumed. I deem it highly inadvisable to construct a paper structure which is national in title and bankrupt in human energy and commitment.

NAASCO is a conventional device designed to attain neo-conventional changes through traditional means. It is a machine, and as such it requires flawless engineering, and strong, intelligent maintenance. Once the machine is started and the gears engaged, it should continue running. If we believe that the operation of NAASCO is too zealous an act, we cannot entertain its conception without paying the price of hubris, and of all paper tigers.

NAASCO as an instrument of change

The need for an Asian national voice, an Asian American body, is clear to those with a countrywide perspective; it is somewhat vague to those without that view. NAASCO can be a two-way mechanism, gathering feelings and thoughts from the membership, and channeling them into useful places in the system, it can glean information from the power-centers and channel it back to the membership. It can keep its sensors on the pulse of national events and the implications they bear for Asians. As a reflection of those who would seek national transformation, NAASCO could be a tool of change. It is only as good and as effective as we are.

Appendix C

NOTES ON THE FUNDING AND GOVERNMENT SERVICES WORKSHOP

I. The Funding Process

A. The Funding Process is a part of the total government's Budget Process which should be viewed as a highly political process.

B. The Budget Process includes four basic components:

1. Executive Formulation and Submission - The Sentiments of the Executive Office of the President, Presidential staff, Department heads, and party leaders and functionaries play a significant role in the proposal of programmatic initiatives and budgetary priorities.

2. Congressional Authorization and Appropriation - What members of Congress see and feel to be the presumed concerns and desires of their constituency and/or party and other interests may become a major determining factor in how the proposed budget is altered, enhanced, or reduced. Legislation is then formulated to either continue support of certain activities or to initiate new activities with appropriations following.

3. Budget Execution and Control - As a consequence of the interplay between the President and the Congress, operating agencies of the government may receive both the mandate and the resources to carry out certain functions. The mandate is in the form of enabling legislation, legislation that authorizes the performance of certain functions, usually within a certain time frame (e.g. five years) and certain budgetary limits (e.g. 200 million) with a body or agency assigned the responsibility of execution (e.g. Secretary of HEW). The actual funding usually comes in the form of an appropriation bill that provides monies not above the ceiling set by enabling legislation. Enabling legislation and appropriations set certain constraints on what monies can be used for but Departments and agencies also set their own priorities or targets within the framework of a Congressional mandate. Here again, program planners, bureau or division chiefs, and other agency staff make determinations on what is important or necessary action, with or without input from the citizenry. Agencies oftentimes have their own programs that they want to push and decisions on priorities may be made well in advance of actual appropriations.

4. Review and Audit - Review and Audit of Federal outlays is a continuing process carried on by agencies, departments, the General Accounting Office (GAO) and the Executive Office of Management and Budget (OMB) to determine whether funds were spent in accordance with legislation, contractural agreements and program regulations, which are in effect the decisions made in the first

three steps of the budget process.

II. Impacting on the Funding Process

A. Asian Americans have not been effective in impacting on the Funding Process because the total Budget Process has not included any input from Asian American communities, groups, or individuals.

1. Asian American communities and groups have focused major efforts at impacting on only one step of the process - the execution and control of the budget. Many decisions on programs and priorities will have been made at that point in the total Budget Process, at the expense of, and excluding the recognition of Asian American concerns. It's been a matter of being a day late and a dollar short - or more accurately, five years late and 500 million dollars short! With the current re-organization of various Federal agencies impacting on this, even this step of the Budget Process will include major problems.

2. Dependence on Asians in Washington to effect positive-funding decisions is not a realistic outlook--they should do their share but with few exceptions they are isolated from and powerless in the process of deciding where the bread goes.

B. General Recommendations

1. Research and develop linkages with and within the State and local bureaucracies and regional offices of the Federal bureaucracy. Though the remainder of the revenue sharing initiatives may never get off the ground, the majority of Federal funds (well over 80%) will continue to go directly to State, and in some cases, local agencies for administration and distribution. Sizing up and developing linkages with Feds in D.C. would not hurt either, but will be considerably more difficult.

2. Establish contact with, lobby and persuade local, State, and Federal legislators and executives of the need for programs well in advance of proposal preparation. In short, impact on the total Budget Process and not just one step of it. Though not all Mayors, Governors, Councilmen, and Presidents are necessarily sympathetic to Asian American concerns, many are just ignorant and need to be "educated."

3. Continue to "lean on" program administrators and program staff (many decisions are delegated down to lower level professionals) in local, state, and Federal bureaucracies to "encourage" them to make the desired decisions within the limits and constraints that they work within.

4. Consider pressing for review and audit of allocations on the basis of ethnicity of populations served - there are a lot of legal and administrative barriers to such an audit but if done will undoubtedly reveal some glaring inequities.

5. Press for increased employment of Asian Americans in Regional Offices of the Federal Government and in State and local bureaucracies.

Appendix D

THE GRANTSMANSHIP GAME

THE PRIVATE SECTOR

I. Getting to Know the Field--for information on foundation grants and practices:

A. Council on Foundations, Inc.
888 Seventh Avenue
New York, New York 10001

Publishes Foundation News (periodic newsletter and summary of recent grants), The Foundation Directory (listing of significant philanthropic foundations throughout the U. S.), and The Foundation Grants Index (a categorized listing of specific foundation grants).

B. The Foundation Center
888 Seventh Avenue
New York, New York 10001

Comprehensive reference library of data about foundations and foundation grants; sub-centers in Atlanta; Austin, Texas; Berkeley, California; Chicago; Cleveland; Los Angeles; St. Louis; Washington, D. C. (see attached listing of regional reference collections).

II. Literature

A. The Foundation Directory, Edition 4: Listing of 5,454 foundations with fields of interest, income and grant totals, and officers; 1,198 pp., $15; order from Columbia University Press, 136 South Broadway, Irvinton-on-Hudson, New York 10533.

B. The Foundation Grants Index, 1970-71: A cumulative listing of more than 25,000 grants of $10,000 or more awarded by American philanthropic foundations; 290 pp., $10; order from same address as above.

C. Foundation News: Bi-monthly newsletter to keep professions in the foundation field and grant-seeking organizations informed of current developments, grants awarded, etc., $10/year; order from Foundation News, P. O. Box 468, West Haven, Ct. 06516.

D. 1970-71 Survey of Grant-Making Foundations with Assets of Over $500,000: Answers about when it is best to apply, how to request first interview, who should receive request, and which foundations consider operating budgets; 56 pp., $7.50; order from Public Service Materials Center, 104 East 40th Street, New York, New York 10016.

E. How to Apply for Grants: Describes types of foundations, factors in granting awards, steps in preparing a proposal, an actual successful proposal; 23 pp., 25¢; order from Scholarship, Education and Defense Fund for Racial Equality (SEDFRE), 164 Madison Avenue, New York, New York 10016.

F. Seeking Foundation Funds: Suggestions for approaching foundations; 39 pp., $2.50; order from National Public Relations Council, 815 Second Avenue, New York, New York 10017.

G. The Bread Game: Steps involved in seeking funding; including proposal writing (with JCYC proposal as example), etc., $1.95; order from Glide Publications, 330 Ellis Street, San Francisco, CA. 94102.

III. Proposal Writing

A. Distinguish between grants (for experimental purposes; research and demonstration) and contracts (to fulfill needs within already existing program).

B. Be yourself and express in your own words what it is you're all about. Don't overstate or understate--don't promise what you can't produce, or neglect those areas of your project which will be of interest to the foundation.

C. Two phases: 1) how to prepare yourself, and 2) what the foundations will be looking for.

How to prepare yourself: Pinch of current finances also hitting foundations; they will be as hard-nosed as bankers. Do your homework. Find the right foundation. Find out first which foundation may be interested. Check out various foundations: 1) purpose and activity, 2) locale in which they make grants, and 3) general size of grants. Pare list of possible sources to foundations that have supported projects similar to yours or a variety of kinds of projects in your local community; could try putting together financial aid from smaller foundations. Foundations will be looking for well-conceived, well-documented, tight proposals--important to have that plus knowing as much as possible about the foundation you are approaching.

What the foundations will be looking for: 1) Does the project fit within that foundation's program interests? Subjective review of grant proposals by program officers (assessment of project). Larger foundations: 1) project's value for possible impact on national horizon; 2) addressed to need that other similar organizations are also feeling; 3) intrinsic value of its own from which others will benefit. Further review: cost estimates and time estimates; how will project be financed beyond initial grant? Local (or smaller foundations) will be looking for value of project itself.

IV. Fund Raising

A. Literature

1. Fund-Raising Management: A bi-monthly magazine covering all aspects of the field, for professional or neophyte; $8 per year; order from John McIlquham, Editor, Hoke Communications, Inc., 224 Seventh Street, Garden City, Long Island, New York 10530.

2. FRI Newsletter: A monthly nuts-and-bolts periodical full of ideas for anyone involved in fund raising; subscribing membership, $25 per year; write Fund Raising Institute, P. O. Box 122, Plymouth Meeting, Pa. 19462.

3. How to Raise Money for Community Action: Basic rules for fund-raising planning, organizing a fund-raising committee, building a budget, speaking program, etc., with focus on local fund-raising; 25¢, order from Scholarship, Education and Defense Fund for Racial Equality, 164 Madison Avenue, New York, New York 10016.

4. The Complete Fund Raising Guide: Eighteen detail-packed chapters about every angle of fund development; $12.50; order from Public Service Materials Center, 104 E. 40th Street, New York, New York 10016.

5. Ways and Means Handbook: Ideas for community money raising projects; 32 pp., order from Consumer Services, Sperry and Hutchinson Company, P. O. Box 112, Fort Worth, Texas 76110.

B. For general fund-raising "advice"

1. Fund-Raising Institute (FRI): Publishes comprehensive collection of guidance materials on all aspects of fund-raising, including monthly newsletter and series of practical manuals; Plymouth Meeting, Pennsylvania 19462.

2. American Association of Fund-Raising Counsel (AAFRC)
500 Fifth Avenue
New York, New York 10036

Publishes monthly bulletin which reports specific recent grants and other news and Giving, U. S. A., an annual summary of philanthropic facts and trends.

3. National Public Relations Council of Health and Welfare Services
815 Second Avenue
New York, New York 10017

Publishes series of inexpensive manuals on voluntary agency fund-raising and public relations procedures.

4. National Society of Fund Raisers (NSFR)
130 East 40th Street
New York, New York 10016

5. National Catholic Development Conference (NCDC)
130 East 40th Street
New York, New York 10016

Publishes most comprehensive bibliography available of fund-raising reference publications; sponsors periodic conferences on fund-raising techniques.

THE PUBLIC SECTOR

I. Getting to Know the Field

- A. Organization of federal departments and agencies
- B. The New Federalism
- C. Organization of state and local agencies
- D. General prospects

II. Literature

- A. Catalogue of Federal Domestic Assistance (CFDA)
- B. Organizational Handbook of the United States Government
- C. The Budget of the United States Government
- D. Appendix to the Budget
- E. Special Analysis and Brief
- F. State Budget
- G. Local Budget
- H. Program Regulations and Guidelines

III. Proposal Preparation

- A. Identifying funding sources and trends
  - 1. CFDA
  - 2. Program administrators
  - 3. Miscellaneous
- B. Acquiring technical assistance
  - 1. Program offices
  - 2. Existing programs
  - 3. Other resource people
- C. Collecting relevant data and information
  - 1. Existing studies, reports
  - 2. Census data, INS data
  - 3. Program guidelines, etc.
  - 4. Existing programs
- D. Proposal Writing
  - 1. Stating purpose
  - 2. Stating quantified needs in relation to existing or non-existing services
  - 3. Describing program components (innovative elements, services delivery, R & D, evaluation, etc.)
  - 4. Preparing budget
  - 5. Letters of support, need
- E. Lobbying
  - 1. Community and local support - council, supervisors, etc.
  - 2. State support - assemblymen, etc.
  - 3. Federal support - Congressmen, Senators, etc.
- F. Spin-Offs and Continuation

IV. Summation

CALIFORNIA

1. Ahmanson Foundation, The
9301 Wilshire Boulevard
Beverly Hills, California 90210

3

Purpose and Activities: Broad purposes; primarily local giving, with emphasis on community funds, medical research, museums, education, youth agencies, and social agencies. ($587,673 for 176 grants.)

2. Bank of America Foundation
Bank of America Center
San Francisco, California 94120

Purpose and Activities: To serve the general purpose of social and economic betterment by selective grants in the fields of education, health, welfare, community improvement, promotion of free enterprise, and international understanding; major consideration given to causes benefiting as many people as possible, primarily in California. No grants to individuals. ($1,050,255 for 138 grants.)

3. Bechtel (S.D.), Jr. Foundation
P.O. Box 3865
San Francisco, California 94119

Purpose and Activities: Broad purposes; primarily local giving, with emphasis on education. No grants to individuals. ($43,781 for 11 grants.)

4. Broadcast Foundation of California
612 South Flower Street, Suite 812
Los Angeles, California 90017

Purpose and Activities: Primarily local giving, with emphasis on support for community television and broadcasting and on education in the field of communications. ($80,000 for 4 grants.)

5. Bullock's Foundation
601 South Westmoreland Avenue
Los Angeles, California 90005

Purpose and Activities: Charitable and educational purposes; primarily local giving, with emphasis on community funds, community planning, higher education, and hospitals. ($164,392 for 20 grants.)

6. Eldridge Foundation, The
1956-A Union Street
San Francisco, California 94123

Purpose and Activities: To improve the health, education, and welfare of the disadvantaged; grants up to $3,000 each to organizations undertaking innovative programs aimed at nonviolent social change, particularly on the West Coast. ($53,375 for 49 grants.)

7. Gang, Tyre & Brown Charitable Foundation
(formerly Gang, Tyre, Rudin & Brown Charitable Foundation)
6400 Sunset Boulevard
Los Angeles, California 90028

Purpose and Activities: Broad purposes; primarily local giving, with emphasis on higher education, Jewish welfare funds, race and intercultural relations, legal education and legal aid, community funds, and hospitals. ($50,715 for 73 grants.)

8. Gerbode (Wallace Alexander) Foundation
215 Market Street, Room 1126
San Francisco, California 94102

Purpose and Activities: Broad purposes; primarily local giving, with emphasis on youth agencies, medical sciences, social agencies, and urban affairs. ($73,634 for 18 grants.)

9. Gleich Foundation
2210 Fourth Avenue
San Diego, California 92101

Purpose and Activities: Broad purposes; general giving, with emphasis on higher and secondary education, local community funds, race relations, and population control. ($35,960 for 47 grants.)

10. Haynes (The John Randolph) and Dora Haynes Foundation
727 West Seventh Street, Suite 810
Los Angeles, California 90017

Purpose and Activities: Promoting the well-being of mankind by sponsoring research projects in the social sciences and government, social science fellowships, scholarships and endowed rotating lectureships in California colleges and universities, and public service programs. No grants awarded in medicine, the natural sciences, or religion, nor for any purpose outside the United States. ($263,065 for 24 grants.)

11. Hotchkis Foundation
c/o Gibson, Dunn & Crutcher
9601 Wilshire Boulevard
Beverly Hills, California 90210

Purpose and Activities: General purposes; primarily local giving, with emphasis on higher education; some support for youth agencies, community television, and community funds. ($25,850 for 18 grants.)

12. Hydraver Institute
714 West Olympic Boulevard
Los Angeles, California 90015

Purpose and Activities: Broad purposes; grants largely for educational programs and local community funds. ($26,400 for 2 grants.)

13. Lancaster Family Foundation, The
c/o Irell & Manella
900 Gateway East Building, Century City
Los Angeles, California 90067

Purpose and Activities: Broad purposes; primarily local giving, with emphasis on civil and constitutional rights; support also for social agencies, Jewish welfare funds, and education. ($32,400 for 13 grants.)

14. May (Wilbur D.) Foundation
c/o Parker, Milliken, Kohlmeier, Clark & O'Hara
606 South Olive Street
Los Angeles, California 90014

Purpose and Activities: General purposes; grants largely for youth agencies, community funds, and higher education primarily in California and Nevada. ($38,646 for 16 grants.)

15. Norris (The Kenneth T. and Eileen L.) Foundation
P.O. Box 58507, Vernon Branch
5215 South Boyle Avenue
Los Angeles, California 90058

Purpose and Activities: Broad purposes; primarily local giving, with emphasis on higher education, hospitals, and community funds; some support also for the performing arts, and art museum, health and youth agencies, and aid to the handicapped. ($212,606 for 135 grants.)

16. Nosutch Foundation, Inc.
c/o Edward Traubner & Company, Inc.
1901 Avenue of the Stars
Los Angeles, California 90067

Purpose and Activities: General giving, with emphasis on the performing arts, higher and secondary education, race relations, child welfare, and youth agencies. ($35,413 for 42 grants.)

17. Pauley (The Edwin W.) Foundation
1000 Santa Monica Boulevard, Suite 200
Los Angeles, California 90067

Purpose and Activities: Grants principally for construction programs for cultural and civic organizations and educational institutions. ($39,700 for 6 grants.)

18. San Francisco Foundation, The
425 California Street
San Francisco, California 94104

Purpose and Activities: Grants principally for welfare and welfare planning, hospitals, education, health and mental health, culture and the arts, and conservation in the San Francisco area unless otherwise specified by donors. Report published annually. ($2,699,523 for 231 grants.)

19. Sigall (Marie Stauffer) Foundation
c/o O'Donnell, Waiss, Wall & McComish
650 California Street
San Francisco, California 94108

Purpose and Activities: Charitable giving, with emphasis on the young and the establishment of justice; "seed" gifts given. ($28,900 for 29 grants.)

20. Times Mirror Foundation, The
Times Mirror Square
Los Angeles, California 90053

Purpose and Activities: Local giving, with emphasis on higher education, community funds, and local cultural activities. ($228,500 for 8 grants.)

21. van Loben Sels (Ernst D.) - Eleanor Slate van Loben
Sels Charitable Foundation
225 Bush Street
San Francisco, California 94104

Purpose and Activities: Broad purposes; grants primarily in the field of urban affairs and for aid to minority groups, largely in San Francisco and Oakland; emphasis on education, including scholarships and summer school projects, child welfare, legal assistance to needy persons, community planning, mental health personnel, and coordination of public and private welfare. ($194,868 for 17 grants.)